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PRASNAGNANA OF BHATTOTPALA

WITH

ENGLISH TRANSLATION AND NOTES

BY

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INTRODUCTION

By the lord's grace it has been possible for us to place before the public another interesting work on the horary aspect of the science of Astrology, viz , Prasnajnana by Bhattotpala, the illustrious commentator of Varahamihira This work deals with several aspects of Prasna on the model of the षट्पञ्चाशिका of पृथुयशाः upon which our present author has commented. There are many works of recent origin like the प्रश्नमार्ग bearing on this branch of astrology, but the present work is one of the pioneers in the field. It is admitted on all hands that this branch is as important as any other.

There are some who scoff at this branch, for, they say that the predictions are largely based on chance. But they forget the fact that their own birth is but the effect of some strange chance. Why should one man be born with a silver spoon in his mouth, while another in poverty and squalor? What is the rationale behind this difference ? Is it the result of blind chance? If we bestow a little thought on this subject, it will be clear to us that the variations in life are caused by the positions of planets at birth, which in their turn are nothing but the effects of past deeds. In the field of queries too the same rule holds good : The astrologer makes obeisance to the deities and the Divine Sun, the daily creator, sustainer and Destroyer of the Universe, and then takes out at random a handful of cowries in order to fix the Arudha Lagna. He may also ask the querist to give a number at random after thinking of his इष्टदेवता Deity of choice. There are many other ways also to find out this Lagna. Just as birth is the effect of past deeds, even so the number given or

articles brought by the querist are due to his actions past or present.

This system of Query is resorted to mainly when horoscopes are not forthcoming or are not to be relied upon. Sometimes the Gochara effects may be contradictory to those of the Dasa and the Bhukti. It also happens that in spite of the bad period a person is passing through, he fares well in life in consequence of his spotless character and conduct, prayers, charities etc. such a man may desire to know what would happen to his ambition or undertaking. It is also our experience that if this system is adopted properly, taking into consideration all the aspects of the science of Astrology, the predictions tally remarkably with the readings of the horoscopes themselves. Various questions and doubts pester the human mind such as—What will be the sex of my child to be born? Shall I pass the ensuing examination? When shall I be married? Is there any chance of my recovering the lost article? The reader should not miss one important point here viz. the correct planetary positions at the time of query, the conditions, aspects etc. of the planets, on which depends the accuracy of the predictions. It is, therefore, quite clear that this branch of Astrology is no bluff intended to dupe the gullible throng. It is as rational and as scientific as any other branch of science,

Omens too play an important part in Prasna, for the author says on page 9 "उदयानिमित्तैः....." He gives the fundamental astrological principles guiding an astrologer in his work, on page 2 as "दशभेदं...." This shows that it is no joke to make predictions on horoscopes or queries. Unless one is a thorough master of the Science, one will fail

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miserably and bring the whole class of astrologers, nay the science itself, into disrepute.

This author follows closely the **षट्पञ्चाशिका** of **पृथुयशाः**, but he gives many new ideas such as dreams and food. On page 96 the author gives useful hints for finding out the time of the accomplishment of one's ambition etc.

Though this is a short work containing only 70 verses in the Arya metre, it is replete with very useful ideas. The printed work now available is entitled **आर्यासप्तति**, which is not its real title, for the author says in the very first verse—"**वक्ष्मेऽहं स्पष्टतरं प्रश्नज्ञानं....**" and in the last verse, **आर्यासप्तत्येदं प्रश्नज्ञानं....**" Similarly in his commentary on verse 2 of Adhyaya II of the **षट्पञ्चादिका** Bhattotpala refers us to his **प्रश्नज्ञान.** Hence we have adopted the correct title, **प्रश्नज्ञान**, for this edition of the work going under the name of **आर्यासप्तति.**

The author, Bhattotpala, was a great master of Astrology and other branches of learning. He flourished in the middle of the 10th century A. D. He is also the author of several works on Astrology, vide page XI of the Introduction to our Edition of the **बृहत्संहिता.** There is a commentary on the present work by **मुकुन्दराम** who has spared no pains in quoting profusely from other works bearing on this subject. We have further augmented the work by useful quotations from the **नीलकण्ठी** and other works on this subject. We hope the method we have followed in making the work as easy as possible by means of translating also almost every stanza that is quoted into easy and idiomatic English, will be appreciated by the learned public. We have also tried to make the work as simple and intelligible as possible by

giving the basic principles of Astrology wherever necessary, so that even beginners may take to it willingly.

In this work about a dozen sections may be detected as (1) General principles, (2) Travels, (3) Encounter with enemy, (4) Illness, (5) Marriage, (6) Pregnancy, (7) Food, (8) Dreams, (9) Rain, (10) Nature of Queries, (11) Theft and (12) Method of finding Lagna. If this work adds to the knowledge of the cultured public, we shall feel amply rewarded for our labour of love. We take this opportunity to express our sincere thanks to the Proprietors of the Aruna Press, Bangalore City, for the neatness and promptitude with which they have executed this work.

V. Subrahmanya Sastri
M. Ramakrishna Bhat

॥ श्री गणेशाय नमः ॥

प्रश्नज्ञानम्

PRASNA JNANA

रविशाशिकुजबुधगुरुसितरविजगणेशान्प्रणम्य भक्त्यादौ।
वक्ष्येऽहं स्पष्टतरं प्रश्नज्ञानं हिताय दैवविदाम् ॥१॥

Sloka 1.—Bowing at the commencement (of this work) to the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn and Lord Ganesa with devotion, I (Bhattotpla by name) shall expound very clearly the science of Queries for the benefit of astrologers.

Notes.—It is the practice and precept of our ancient sages to begin every work - religious and secular - with devout prayers, so that it may be carried out without any obstacle. After all, prayers have the effect of purifying the mind; and only such a mind is a fit recipient of God's grace. The Sun, who is the visible representation of the Almighty Lord, is the veritable bestower of life and light. His blessings we invoke through the great Mantra of Gayatri - one that protects the reciter. He is the lord of all planets, source of the world and embodiment of the Trinity-the Creator in the morning, Rudra or Mahesvara in the noon, and Vishnu in the evening. The planets are the various officers appointed by the Lord to preside over the destinies

of all beings. These planets are said to have the divine element predominant in them. It is the Lord Janardana Himself who dispenses the fruits of actions to beings in the form of the planets. According to Sage Parasara, the Avataras are the embodiments of different planets : Sri Rama is the Avatar of the Sun, Sri Krishna of the Moon, Narasimha of Mars, the Buddha of Mercury, Vamana of Jupiter, Parasurama of Venus, Kurma (Tortoise) of Saturn, Varaha (Boar) of Rahu, and Matsya (Fish) of Ketu. So, by praying to these planets, man can hope to get the blessings of Sri Rama and other Gods.

This is a short work of 70 verses dealing with a particular aspect of Astrology called Prasnavijnana or Science of Queries.

In the following verse, the author mentions the ten conditions of planets and the qualifications of a worthy astrologer:—

दशभेदं ग्रहगणितं जातकमवलोक्य निरवशेषम् ।
यः कथयति शुभमशुभं तस्य न मिथ्या भवेद्वाणी ॥२॥

Sloka 2.—The words of an astrologer who predicts good or bad effects at a query after a careful and thorough consideration of the ten conditions and the exact positions of planets arrived at by calculation; and of horary astrology, will never be falsified.

Notes—The ten conditions of planets are described in the जातकपारिजात II 16-18.

"दीप्तः स्वस्थः प्रमुदितः शान्तः शक्तः प्रपीडितः ।
दीनः खलस्तु विकलो भीतोऽवस्था दश क्रमात् ॥
स्वोच्चत्रिकोणोपगतः प्रदीप्तः स्वस्थः स्वगेहे मुदितः सुहृद्धे ।
शान्तस्तु सौम्यग्रहवर्गयातः शक्तोऽतिशुद्धः स्फुटरश्मिजालैः ॥
ग्रहाभिभूतस्त्वतिपीडितः स्यादरातिराश्यंशगतोऽतिदीनः ।
खलस्तु पापग्रहवर्गयोगान्नीचेऽतिभीतो विकलोऽस्तयातः ॥".

(1) Effulgent, (2) happy, (3) contented, (4) tranquil, (5) efficient, (6) tormented, (7) miserable, (8) wicked, (9) infirm and (10) timid (frightened) are in their order the ten conditions of a planet. A planet is said to be effulgent when he is posited in his exaltation or Mulatrikona house; he is happy, when he is in his own house; contented in a friends's house; tranquil in the Varga of a benefic planet; efficient, when he is very resplendent with beams of bright rays; tormented, when overcome in fight by another planet; miserable, when he is posited in a Rasi or Amsa belonging to an inimical planet; wicked, when posited in the Varga of a malefic; infirm, when eclipsed; and timid, when posited in his depression sign. The effects of the above conditions are explained in **सारावली** V 5-13—

"दीप्ते विचरति पुरुषः प्रतापविषमाग्निदग्धरिपुवर्गः ।
लक्ष्म्यालिङ्गितदेहो गजमदसंसिक्तभूपृष्ठः ॥
स्वस्थः करोति जन्मनि रत्नानि सुखानि कनकपरिवारान् ।
नृपतेर्दण्डपतित्वं गृहधान्यकुटुम्बपरिवृद्धिम् ॥
मुदिते विलसति मुदितो विलासनीकनकरत्नपरिपूर्णः ।
विदितसकलारिपक्षः समस्तसुखभाङ्नरो भवति ॥

शान्ते प्रशान्तचित्तः सुखधनभागी महीपतेः सचिवः ।
विद्वान् परोपकारी धर्मपरो जायते पुरुषः ॥
रूढीवस्त्रमाल्यगन्धैर्विलसति पुरुषः सदा विततकीर्तिः
दयितः सर्वजनस्य च शक्राख्ये भवति विख्यातः ॥
दुःखैर्व्याधिभिररिभिः प्रपीड्यते पीडिताख्ये तु ।
देशाद्देशं विचरति बन्धुवियोगाभिसन्तप्तः ॥
बहुसाधनोऽपि राजा प्रध्वस्तबलः प्रपीडितो रिपुणा ।
नाशमुपयाति विजितो भीते दैन्यं परं प्राप्तः ॥
स्वस्थानपरिभ्रष्टः क्लिष्टो मलिनः प्रयाति परदेशम् ।
विध्वस्तबलो विकले रिपुबलसञ्चकितचित्तश्च ॥
स्त्रीभ(ह)रणदुःखतप्तः समस्तधननाशकलुषितमनस्कः ।
न जहाति शोकभारं कथमपि खलसंज्ञिते पुरुषः ॥"

When a planet is Effulgent, the person concerned - querist - will move about burning the host of his enemies with the dreadful fire of valour, with his body embraced by the Goddess of Fortune, and with the surface of the earth drenched with the ichor of elephants. When the planet is Happy at birth or query, he bestows on the person gems, all kinds of happiness or pleasures and gold and attendants ; if he be a King, he would become the master of a vast and powerful army and be prosperous in corn, home and family. When he is Contented, the person will thrive with contentment, being endowed with sportive damsels, gold and gems, enjoy all kinds of happiness and trounce all his enemies. The planet that is Tranquil makes the person have a peaceful mind, enjoy wealth and happiness and gives him ministership and

learning and enables him to be engaged in virtuous and helpful deeds. If he be Efficient, the person will ever shine famous, enjoying women, clothes, garlands and scents and be loved by one and all. When he is Tormented, the man will be troubled by miseries, diseases and enemies, and will roam from place to place being afflicted by separation from his near and dear ones; and even if he be a King possessed of various armaments, still he would be put to untold sufferings by his enemy, owing to the destruction of his army. If the planet is Timid, being defeated and reduced to utter misery and ruin, he will lose his position, go to another country, become unclean and be put to privations. When he is Infirm, the person's army will be destroyed and mind startled by the army of the enemy, he will be tortured by grief at the burden of maintaining his women (or at the abduction of his women) and his mind will be vitiated by the loss of all his wealth. Lastly, when the planet is Wicked, he can never get rid of his burden of grief.

The astrologer should carefully analyse the strength of planets based upon the above conditions and then alone make his predictions. There are several standard works written by Brahmagupta, Aryabhata, Varahamihira and others, in which the methods of computation of the positions of planets at a given time are given. By 'Jataka', the author means all things connected with a horoscope; for example, the Lagna, its lord,

the Kendras, the Dussthanas, the planets in the above positions, nature of the particular Dasa and so on.

Now he explains the duties of the astrologer and the querist:—

रम्यतरे भूभागे सम्पूज्य ग्रहगणं सनक्षत्रम् ।
पश्चात्प्रश्नविधानं कुर्याद्येनाप्नुयात्सिद्धिम् ॥३॥
प्रष्टामणिकनकयुतैः फलकुसुमै राशिचक्रमभ्यर्च्य ।
पृच्छेद्यथाभिलषितं भक्त्या विनयान्वितः प्रश्नम् ॥४॥

Slokas 3-4.—The astrologer should, at the outset, worship the planets along with the constellations on an attractive piece of ground, and then begin to consider the query, so that he may attain success. The querist, on the other hand, should adore with devotion and humility the signs of the Zodiac (circle of signs) with fruits and flowers accompanied by gems and gold, and then put whatever questions he has in his mind, to the astrologer.

Notes.—The phrase "with devotion and humility" may be taken along with **पृच्छेत्** - should ask - as well. Or **भक्त्या** may be taken with **अभ्यर्च्य** *i. e.*, having worshipped with devotion, and **विनयान्वितः** with **पृच्छेत्** *i. e.*, should ask with humility or modesty.
A similar idea is found in the **प्रश्न भूषण** of **जीवनाथ**—

"शान्तो विवेकी शुद्धात्मा हिरण्यमणिसत्फलैः ।
दैवज्ञं प्रेमभावेन सम्पूज्यार्थं निवेदयेत् ॥"

The querist being pure and serene at heart and having discrimination, should worship (honour) the astrologer with love and then intimate his object to the latter.

The great Varahamihira has defined the characteristics of the above of an ideal astrologer in his बृहत्संहिता—

"स्थानं पुष्पसुहासि भूरिफलभृत्सुस्निग्धकृत्तिच्छदा-
सत्पक्षिच्युतशस्तसंज्ञिततरूच्छायोपगूढं समम् ।
देवर्षिद्विजसिद्धसाधुनिलयं सत्पुष्पसस्योक्षितं
सत्स्वादूदकनिर्मलत्वजनिताह्लादं च सच्छाद्वलम् ॥" LI-2

"The ideal place is one which is even, covered with the shade of trees that smile with flowers, are laden with fruits, have glossy barks and leaves, are devoid of ill-omened birds and bear auspicious names; which is the abode of Gods, Saqes, Brahmins, virtuous men and Siddhas, which is endowed with fragrant flowers and crops, which pleases the heart through the limpidity of its sweet water and whtch is covered with beautiful green grass."

Also compare LI-6 *ibid*:—

"प्रागुत्तरैशाश्च दिशः प्रशस्ताः प्रष्टुर्नवाय्वम्बुयमाग्निरक्षः ।
पूर्वाह्णकालेऽस्ति शुभं न रात्रौ सन्ध्याद्वये प्रश्नकृतोऽपराह्णे ॥"

"The best directions for a query are the East, North and North - east. North-west, West, South, South-east and South-west are unfavourable to the querist. The morning time is beneficial, while the

night and the two twilights and the afternoon are favourable."

The characteristics of the querist are explained in the **प्रश्नतन्त्र** quoted by **नीलकण्ठ** :—

"ऋजुरयमनृजुर्वायं प्रष्टा पूर्वं परीक्ष्य लग्नबलात् ।
गणकेन फलं वाच्यं दैवं तच्चित्तगं स्फुरति ॥
लग्नस्थे शशिनि शनौ केन्द्रस्थे ज्ञे दिनेशरश्मिगते ।
भौमज्ञयोः समदृशा लग्नगचन्द्रेऽनृजुः प्रष्टा ॥
लग्ने शुभग्रहयुते सरलः क्रूरान्विते भवेत्कुटिलः ।
लग्नेऽस्ते सौम्यदृशा विधुगुरुदृष्ट्या च सरलोऽयम् ॥
यदि गुरुबुधयोरेकः पश्यत्यस्ताधिपं च रिपुदृष्ट्या ।
तत्कुटिलः प्रष्टा खल्वनयोरपि सौम्यदृष्टितः साधुः ॥

"The astrologer should first examine whether the querist is straightforward or crooked (sincere or not), through the strength of the Ascendant, and then declare the results. Only then will a knowledge of the querist's luck dawn on his mind. When the Moon is posited in the Ascendant, Saturn in a Kendra, Mercury within the rays of the Sun (i. e. eclipsed) and the Moon in the Ascendant being fully aspected by Mercury and Mars, the querist is surely not honest or straightforward. But when the Ascendant is occupied by a benefic, the querist is honest; when it is occupied by a malefic, he is crooked. He is honest also when both the Ascendant and the 7th house have the aspect of Mercury, the Moon and Jupiter (jointly or separately). If either Jupiter or Mercury or an inimical planet aspects the lord of the 7th house

then too the querist must be said to be insincere. But if these two (one that aspects and the other that is aspected) are themselves aspected by benefics, he is trustworthy."

When a person puts at the same time several questions, what should the astrologer do? The answer is given in **चण्डेश्वरप्रश्नविद्या** thus :—

" आदिमं लग्नतो ज्ञानं चन्द्रस्थानाद्द्वितीयकम् ।
सूर्यस्थानात्तृतीयं स्यात्तुर्यं जीवगृहाद्भवेत् ॥
बुधभृग्वोर्बलीयान् स्यात्तद्गृहात्पञ्चमं पुनः ।
राश्यनुरूपं कथयेत्.....॥"

"The first query should be deduced from the Lagna, the second from the house occupied by the Moon, the third from that occupied by the Sun, the fourth from that occupied by Jupiter and the fifth from that occupied by the stronger of the two, viz., Mercury and Venus. All the perdictions have to be made according to the relative strength of the particular Lagna chosen for the purpose of a query."

In the following verses the author treats of the method of predicting the future through omens:—

उदयनिमित्तैः प्रश्नीभूतैर्बहिरन्तः स्थितैः शकुनैः ।
वक्तव्यं शुभमशुभं प्रष्टुस्तत्कालजातं यत् ॥५॥
दृङ्मनसोः प्रीतिकरं प्रश्ने भूदर्शनं यदि प्रश्नात् ।
माङ्गल्यद्रव्याणां भवति शुभं निर्दिशेत्तज्ज्ञः ॥६॥
हयगजवृषसिंहादेः पृच्छाकाले रुतं यदा भवति ।
दर्शनमथवैतेषां शुभप्रदं विनिर्दिशेत्प्रश्ने ॥७॥

Slokas 5-7—Good or bad effects will have to be predicted to the querist through both internal and external omens which occur at the time of query and which are the deciding factors for fixing the Lagna. If at the time something pleasing to the sight or mind is met with, or if the querist looks at the ground soon after putting the question, or if auspicious objects (such as full pots, flowers and mirror) are sighted, then the wise astrologer should declare good effects, Similarly, if at that time there arises the cry or sight of a horse, elephant, bull, lion etc., only good effects should be declared.

Notes.—The commentator interprets the first half of verse 6 differently: 'The sight of the earth which is pleasing both to the eyes and the mind'. This meaning does not look sound to us. We take the words **दृङ्मनसोः प्रीतिकरम्** to mean **दृङ्मनःप्रीतिकरद्रव्य दर्शनम्**. Hence the word **भूदर्शनं** should be taken separately without any qualifying clause. The **प्रश्नसिन्धु** gives similar ideas:—

"पृच्छायां जलजमृदङ्गवल्लकीनां
यद्वा स्याद्धनिरिभहंसगोहयानाम् ।
कल्याणं ननु निगदन्ति शाकुनज्ञा
वाहद्विट्खरबलिभुग्युतैरनिष्टम् ॥"

"If at a query there should be heard the sound of conch, tabor or lute, or the cry of an elephant, swan, cow or horse, only auspicious results would accrue to the person. So declare those that are

proficient in the science of omens. On the other hand, evil consequences are to be predicted on the cries of the buffalo, donkey and crow. According to **वराहमिहिर** the sight of the dung of elephants, cows and dogs will destroy the wealth, young damsels and friends of the querist. Similarly, the sight of wandering monks, etc. is declared to be harmful in **बृहत्संहिता** L—I, 3—5.

"छिन्नभिन्नकृमिखातकण्टकिप्लुष्टरूक्षकुटिलैर्न सत्कुजैः ।
क्रूरपक्षियुतनिन्द्यनामभिः शुष्कशीर्णबहुपर्णचर्मभिः ॥
श्मशानशून्यायतनं चतुष्पथं तथाऽमनोज्ञं विषमं सदोषरम् ।
अवस्कराङ्गारकपालभस्मभिश्चितं तुषैः शुष्कतृणैर्न शोभनम् ।
प्रव्रजितनग्ननापितरिपुबन्धनसौनिकैस्तथा श्वपचैः ।
कितवयतिपीडितैर्युतमायुधमार्द्रीकविक्रयैर्न शुभम् ॥"

"Inauspicious is a place abounding in trees which are cut, split, worm-eaten, thorny, scorched coarse, crooked, inhabited by ill-omened birds, bearing censurable names and having withered leaves and stripped barks. Equally inauspicious are the burial ground, a desolate shrine, a place where four roads meet, one that has a repulsive appearance, a rugged ground, a sandy place, one that is covered with rubbish, charcoal, potsherds, ashes, husks and dry grass. Similarly unfavoutrable will the places be that are occupied by wandering monks, naked persons, barbers, enemies, butchers, dog-eaters, gamblers, hermits, sick persons as well as, a prison, armoury, apiary or a shop where honey is sold".

In a work dealing with the same subject entitled **प्रश्नभैरव**, it has been laid down that predictions have to be made through the direction the querist faces :-

"पूर्वस्यां पश्चिमायां यदि वदति नरः प्राश्निकः सिद्धकार्यो
यांम्यां सौम्याश्रितः सन्यदि वदति नरः प्रस्थितं दूरतः स्यात् ।
नैर्ऋत्यां रौद्रदेशे यदि वदति तदा दूरतश्चार्थमार्गो
वायोरग्नेश्च न स्याद्दिशि वदति तदा सिद्धिरारादिनष्टा ॥

" It the querist speaks to the astrologer facing the East or the West, his object will be achieved ; if the South or North, he will start on a long journey. if the South-west or the North-east, the place of acquisition of wealth is far off (or the chances of acquiring wealth are remote ?) ; if the North-west or South-east, he has absolutely no chance of getting success, and even if he achieves his object, it will immediately be destroyed."

In the following verses the author discusses the effects of the Bhavas.

यो यो भावः प्रभुणा युक्तो दृष्टोऽथवा प्रश्ने ।
गुरूबुधशुक्रैरेवं वक्तव्यं तस्य तस्य फलम् ॥८॥
यस्मिन्यस्मिन् भावे द्विद्वादशसप्तमास्थिताः सौम्याः ।
तस्मिंस्तस्मिन् वृद्धिर्दशमचतुर्थास्थितैस्तद्वत् ॥९॥

Slokas 8-9.—Whichever Bhava (house) at a query *i.e.* in the horoscope specially cast for the particular time of query, is occupied or aspected by

its own lord or by Jupiter, Mercury or Venus, will, it should be declared, yield only good results. Similarly, in respect of whichever house the 2nd, 12th and 7th houses or the 4th and 10th houses are occupied by benefics, the particular house will prosper *i.e.* beneficial results will follow therefrom.

Notes: The twelve Bhavas are 1) Tanu (body) 2) Dhana (wealth), 3) Bhratru (brother). 4) Suhrit, (friend), 5) Putra (son), 6) Ripu (enemy), 7) Dyuna (love), 8) Nidhana (death), 9) Dharma (virtue), 10) Karma (profession), 11) Aya (income) and 12) Vyaya (expenditure). The lords of the twelve signs commencing with Aries are respectively 1) Mars, 2) Venus, 3) Mercury, 4) the Moon, 5) the Sun, 6) Mercury, 7) Venus, 8) Mars, 9) Jupiter, 10) Saturn, 11) Saturn and 12) Jupiter. The benefics and malefics are explained in **फल दीपिका—**

"क्षीणेन्द्वर्ककुजाहिकेतुरविजाः पापाः सपापश्च वित्।" II 27

The weak Moon, the Sun, Mars, Rahu, Ketu and Saturn are malefic planets, so also is Mercury in conjuction with a malefic. Among the planets too Jupiter and Venus are exceedingly beneficent and Mars and Saturn extremely maleficent. The Moon's relative strength is explained in the following verse:—

" शुक्रादिरात्रिदशकेऽहनि मध्यवीर्यशाली द्वितीयदशकेऽति शुभप्रदोऽसौ।
चन्द्रस्तृतीयदशके बलवर्जितस्तु सौम्येक्षणादिसहितो यदि शोभनः स्यात्॥"

"Divide the whole lunar month of 30 days into three equal parts. During the first ten-day period commencing with the first day of the bright fortnight, the Moon is of medium strength; during the next period she is very strong and yields very good results, and in the last pericd, she is very weak, but if she is conjoined with or aspected by benefics, she will prove beneficial."—

The aspect of the several planets is explained below :

"पादेक्षणं भवति सोदरमानराश्योरर्धं त्रिकोणयुगलेऽखिल-
खेचराणाम् ।
पादोनदृष्टिनिचयश्चतुरस्रयुग्मे संम्पूर्णदृग्बलमनङ्गगृहे वदन्ति ॥
शनिरतिबलशाली पाददृग्वीर्ययोगे सुरकुलपतिमन्त्री
कोणदृष्टौ शुभः स्यात् ।
त्रितयचरणदृष्ट्या भूकुमारः समर्थः सकलगगनवासाः
सप्तमे दृग्बलाढ्याः ॥"

"Every planet, they say, casts a quarter glance at the 3rd and 10th houses, half a glance at the 5th and 9th houses, three-fourth glance at the 4th and 8th and a full glance at the 7th house. But Saturn has the power of a full glance, when he casts a quarter glance *i. e.* at the 3rd and 10th houses from the house in which he is posited ; Jupiter, similarly, is powerful (has full glance), when he casts half a glance at the triangular houses *i.e.* 5th and 9th; and Mars casts a very powerful or full glance at the houses of $\frac{3}{4}$ glance *i. e.*, 4th and 8th houses. All planets have full aspect at the 7th house from their

respective positions." **पृथुयशाः** too gives a similar idea to the one given in verse 8 as:—

" यो यो भावः स्वामिदृष्टो युतो वा सौम्यैर्वा स्यात्तस्य
तस्यास्ति वृद्धिः ।
पापैरेवं तस्य भावस्य हानिर्निर्देष्टव्या पृच्छतां
जन्मतो वा ।" 1—3

" Whichever Bhava is aspected or occupied by its own lord or by benefics, the prosperity of that Bhava is certain, while that which is aspected or occupied by malefics will be ruined. This should be declared both for query and for birth." The **जातक** says:—

" पुष्णन्ति शुभा भावांस्तन्वादीन् घ्नन्ति संस्थिताः पापाः ।
सौम्याः षष्ठेऽरिघ्नाः सर्वे नेष्टा व्ययाष्टमगाः ॥ "

" Benefics improve generally all the Bhavas, while malefics destroy them. The former posited in the 6th Bhava destroy foes. No planet posited in the 8th or 12th house will bestow good effects."

The commentator, Mukunda Rama, interprets the word '**द्विद्वादश**' in verse 9 as the 2nd and 12th houses from the Lagna, which is not consistent with the intention of the author, who has quoted "**सर्वे नेष्टा....**" in his commentary on the "**षट्पञ्चाशिका**" of **पृथुयशाः**. If he had meant the sense given by this commentator, he would not have quoted with approval the above verse. Hence it should mean the 2nd and 12th houses from the Bhava concerned. And this view is perfectly in accordance with the astrological maxim that a

Bhava gains strength, when it is surrounded by benefics, while it suffers greatly when surrounded by malefics. Similarly it proves benefical when benefics are posited in the Kendras with respect to the same Bhava and not with respect to the Lagna alone. Moreover benefics posited in the 7th house from it further augment the good effects of a Bhava by their full aspect. The idea of the verse quoted above *viz.* **पुष्णन्ति शुभाः** etc. is that benefics in the 6th house will ward off its evil effects, while malefics aggravate them. Similarly no planet is good in the 12th and 8th houses, but malefics in these houses will cause untold miseries, while benefics will be powerless to do any good. This difference must be noted. Vaidyanatha has given the same idea in his **जातकपारिजात** XI—1.

"ये ये भावाः सितज्ञामरगुरुपतिभिः संयुता वीक्षिता वा ।
नान्यैर्दृष्टा न युक्ता यदि शुभफलदा मूर्तिभावादिकेषु ॥
नीचस्थो रिपुराशिस्थः खेटो भावविनाशकः ।
मूलत्रतुङ्गमित्रस्थो भाववृद्धिकरो भवेत् ॥
यद्भावनाथौ रिपुरिःफरन्ध्रे दुःस्थानपो यद्भवनस्थितो वा :
तद्भावनाशं कथयन्ति तज्ज्ञाः शुभेक्षितश्चेत्फलमन्यथा स्यात्॥"

"A planet that is in its depression or in the house of an enemy, destroys the Bhava it occupies, while in its Mulatrikona, exaltation or friend's house, improves it. When the lord of a Bhava occupies the 6th, 12th or 8th house, or when the lord of one of these three Bhavas occupies the particular Bhava, it is destroyed, so say the wise. But if such

a Bhava be aspected by a benefic, the effect will be different". cf. also the following verse :—

"सौम्यवर्गाश्रिता भावाः शुभतां प्राप्नवन्ति हि ।
पापवर्गाधिका नेष्टास्तन्वाद्या नात्र संशयः ॥"

"Those Bhavas that occupy the Vargas (Rasi, Hoar etc.) of benefics confer only beneficial results; whereas those wherein malefic Vargas preponderate are undoubtedly productive of untoward effects.

Now we shall quote the objects signified and determined by the twelve Bhavas as enunciated in the **प्रश्नतन्त्र** and **भुवनदीपक** :—

"सौख्यमायुर्वयोजातिरारोग्यं लक्षणं गुणम् ।
क्लेशाकृती रूपवर्णस्तनोश्चिन्त्यं विचक्षणैः ॥"

The wise should consider from the Lagna the following things : Happiness, longevity, age, birth or community, health, special features, virtues, suffering, shape, form and complexion (colour).

मुक्ताफलं च माणिक्यं रत्नधातुधनाम्बरम् ।
हयकार्याध्वविज्ञानं वित्तस्थानाद्विलोकयेत् ॥

One should look for pearls, ruby, gems, minerals, wealth, clothes, horses, business, path and science from the second house.

भगिनीभ्रातृभृत्यानां दासकर्मकृतामपि ।
कुर्वीत वीक्षणं विद्वान् सम्यग्दुश्चिक्यवेश्मतः ॥

A wise astrologer should determine younge, brothers and sisters, servants, slaves and labourers from the third house.

वाटिकाखलकक्षेत्रमहौषधिनिधीनपि ।
विवरादिप्रवेशं च पश्येत्पातालतो बुधः ॥

He should look for gardens, threshing floors, fields, great herbs, treasures and entering holes or caves from the fourth house.

गर्भापत्यविनेयानां मन्त्रसाधनयोरपि ।
विद्याबुद्धिप्रबन्धानां सुतस्थाने विनिर्णयः ॥

Pregnancy, issue, those that are to be taught or trained, Mantras or sacred hymns, spiritual practices, learning, intelligence and literary compositions are to be determined from the fifth house.

चौरभीरिपुसंग्रामखरोष्ट्रक्रूरकर्मणाम् ।
मातुलातङ्कभृत्यानां रिपुस्थानाद्विनिर्णयः ॥

From the sixth house are determined thieves, fear, enemies, battle, donkey, camel, cruel deeds, maternal uncles, illness and servants.

वाणिज्यं व्यवहारं च विवादं च समं परैः ।
गमागमकलत्राणि पश्येत्प्राज्ञः कलत्रतः ॥

The seventh house indicates trade, litigation, dispute with others, going out, coming back and wife.

नद्युत्तारेऽध्वविषम्ये दुर्गे शात्रवसङ्कटे ।
नष्टे दुष्टे रुगे व्याधौ छिद्रे छिद्रं निरीक्षयेत् ॥

One should examine the eighth house for crossing rivers, difficulties of journey, impenetrable tracts or fortresses, sufferings caused by enemies, death, corruption, fight, disease and vulnerable or weak points.

वापीकूपतडागादि प्रपादेवगृहाणि च ।
दीक्षां यात्रां मठं धर्मं धर्मान्निश्चित्य कीर्तयेत् ॥

One should determine from the ninth house wells, lakes, tanks, water-sheds, temples, vows, pilgrimage, parsonage (monastery) and meritorious deeds.

राज्यं मुद्रां परं पुण्यं स्थानं तातं प्रयोजनम् ।
वृष्ट्यादिव्योम वृत्तान्तं व्योमस्थानान्निरीक्षयेत् ।

Kingship, royal seal (or seal of authority), great religious merit, position, father, utility and rain and such other things pertaining to the sky have to be looked for through the tenth house.

गजाश्वयानवस्त्राणि सस्यकाञ्चनकन्यकाः ।
विद्वान् विद्यार्थयोर्लाभं लक्षयेल्लाभलग्नतः ॥

One should find out elephant-riding, horse-riding (or elephants, horses and conveyances), clothes, crops, gold, daughters (maidens) and acquisition of learning and wealth from the eleventh house.

त्यागभोगविवादेषु दानेष्टकृषिकर्मसु ।
व्ययस्थानेषु सर्वेषु वेत्तु विद्वान् व्ययं व्ययात् ॥

From the twelfth house a learned person should find out expenditure or loss from all sources of expense such as charity, enjoyments, disputes (litigation or quarrel), donations (gifts), sacrifices and agricultural operations.

Now the author treats of the effects of the Lagna based upon its nature and the aspect of planets:—

द्विपदं चतुष्पदं वा भवनं लग्नोपगं ग्रहः पापः ।
पश्यति तन्नाशकरो ज्ञेयः सौम्यो विवृद्धिकरः ॥१०॥

Sloka 10:— If a malefic planet aspects the Ascendant which happens to be a biped or a quadruped sign, he will destroy the Bhava i. e., the objects signified by the first house, while a benefic will, it is to be understood, contribute to its prosperity.

Notes: The biped signs are:— (1) Mithuna, (2) Kanya, (3) Tula, (4) Kumbha and (5) the first half of Dhanus. The quadruped signs are:— (1) Mesha, (2) Vrishabha, 3) Simha, (4) the first half of Makara and 5) the latter half of Dhanus.

The **जातकपारिजात** mentions these divisions along with their **दिग्बल** or directional strength:

चापापरार्द्धहरिगोमकरादिमेषा
मानस्थिता बलयुताश्च चतुष्पदाख्याः ।
कन्यानृयुग्मघटतौलिशरासनाद्या
लग्नान्विता यदि नरा द्विपदा बलाढ्याः ॥
मृगापरार्द्धान्त्यकुलीरसंज्ञा जलाभिधाना बलिनश्चतुर्थे ।
जलाश्रयो वृश्चिकनामधेयः स सप्तमस्थानगतो बली स्यात् ॥
केन्द्रं गतोऽह्नि द्विपदो बलाढ्यः चतुष्पदाः केन्द्रगता रजन्याम् ।
कीटास्तु सर्वे यदि कण्टकस्थाः सन्धिद्वये वीर्ययुता
भवन्ति ॥ I—16-18.

The above named quardruped signs are strong in the 10th house; the biped ones possess strength when they form the Ascendant; the latter part of

Makara, Meena and Karkataka which are termed watery signs are strong in the 4th house; and Vrischika, a water-resorter, is strong in the 7th house. A biped sign is strong in a Kendra position during the day; the quadruped signs are strong at night in the same (Kendra) position and the reptile signs (Scorpio, Pisces, Cancer and the latter half of Capricorn) are strong at the two twilights in the same position.

Now the author discusses the effects of the planets, the lord of the Lagna and others, based on their respective positions:—

लग्नाधिपतिः केन्द्रे तन्मित्रं वा व्ययाष्टकेन्द्रेभ्यः ।
अन्यत्र गताः पापास्तत्रापि शुभं वदेत्प्रश्ने ॥११॥

Sloka 11:—If at a query the lord of the Lagna or the planet that is friendly to him is posited in a Kendra, and malefics in houses other than the 12th, 8th and Kendras, only good effects should be predicted to the querist.

Notes:— The idea is that malefics may be in the 2nd, 3rd, 5th, 6th, 9th and 11th houses.
Some forbid even 5th and 9th houses for malefics. **वैद्यनाथ** gives below the friends, enemies and neutrals of planets:

मित्राणि भानोः कुजचन्द्रजीवाः शत्रू सितार्की शशिजः समानः।
चन्द्रस्य मित्रे दिननायकज्ञौ समा गुरुक्ष्माजसितासिताः स्युः ॥
आरस्य मित्राणि रवीन्दुजीवाश्चान्द्री रिपुः शुक्रशनी समानौ ।
सूर्यासुरेज्यौ सुहृदौ बुधस्य समाः शनीज्यावनिजास्त्वरीन्दुः ॥

सूर्यारचन्द्राः सुहृदस्तु सूरेः शत्रू सितज्ञौ रविजः समानः ।
मित्रे शनिज्ञौ भृगुनन्दनस्येन्द्विनावरी जीवकुजौ समानौ ॥
मन्दस्य सूर्येन्दुकुजाश्च शत्रवः समः सुरेज्यः सुहृदौ सितेन्दुजौ॥

The meaning of these verses is shown in the table below:—

Planets	Friends	Enemies	Neutrals
Sun	Mars, Moon and Jupiter.	Venus and Saturn	Mercury.
Moon	Sun and Mercury		Jupiter, Mars, Venus and Saturn
Mars	Sun, Moon and Jupiter.	Mercury.	Venus and Saturn
Mercury	Sun and Venus.	Moon	Saturn, Jupiter, Mars.
Jupiter	Sun, Mars and Moon	Venus and Mercury	Saturn
Venus	Saturn and Mercury	Sun and Moon	Jupiter and Mars
Saturn	Venus and Mercury	Sun, Moon and Mars.	Jupiter

पञ्चमनवमोपगतैर्बुधगुरुशुक्रैर्यथेप्सितावाप्तिः ।
षट्त्रिकलाभोपगतैः क्षितिसुतरविसूर्यजैस्तद्वत् ॥१२॥

Sloka 12:—If at a query Mercury, Jupiter and Venus be posited in the 5th and 9th houses, the querist would realise the object of his ambition. So also when Mars, the Sun and Saturn occupy the 3rd, 6th and 11th houses from the Lagna.

Notes:—"**त्रिषडायगताः पापाः**" Malefics in 3rd, 6th and 11th houses are beneficial-is an oft-quoted rule of astrology. Though the 6th house is one of the evil houses (Dusthanas), still it is good for malefics, as it happens to be an Upachaya house. This should not be understood to contradict the remarks made under Sloka 8 supra viz. malefics aggravate the evil effects. Though malefics may be unfavourable to the 6th Bhava, still on account of their positional strength therein, they prove auspicious to the Bhava they own. If it were **षट्त्रय** the metre would be all right

पापैर्लग्नोपगतैःशरीरपीडां विनिर्दिशेत्कलहम् ।
सुखसंस्थैः सुखनाशं गृहभेदं बन्धुभिर्विरोधं च ॥१३॥

Sloka 13:—If malefics occupy the Ascendant at a query, the astrologer should declare physical trouble and quarrel, to the querist, and if they are posited in the 4th house, there will ensue the destruction of happiness, disunity (dissension) in the family and enmity with relatives.

Notes:—One **सिद्धनारायणदास** has elaborately dealt with this subject in his **प्रश्नवैष्णव**—

सौम्यैग्रहैर्नवमपञ्चमकण्टकस्थैः पापैस्तथाष्टमचतुष्टयवर्जितैश्च ।
सर्वार्थकार्यसुखसिद्धिरभीष्टलाभो व्यस्तं भवेत्सकलमेव
विपर्ययेण ॥

If benefics are situated in the 5th, 9th and Kendra houses, and malefics in houses other than the 8th

and the Kendras, the person concerned will achieve all his objects and undertakings, will enjoy happiness and realise his cherished ambitions. If it is otherwise, all the effects will be reversed.

शीतांशुशुक्रज्ञसुरार्चितानामेको निजोच्चं भवनं प्रपश्येत् ।
लग्ने तदा स्थानसुखार्थलाभात्समुन्नतिं चाशु समेति मर्त्यः ॥

If any one of the following planets *viz.* the Moon, Venus, Mercury and Jupiter, being posited in the Ascendant, should aspect his own or exaltation sign the person concerned would soon attain prosperity through the acquisition of position, happiness and wealth.

गुरौ विलग्ने तपनेऽम्बरस्थे प्रष्टा पुमान् सौख्यजयौ च लाभम् ।
राज्यं सुपुष्टिं क्षितिवस्त्रपानभोज्यान्पदार्थाल्लँभतेऽनुरूपान् ॥

If Jupiter and the Sun should occupy the Ascendan, and the 10th house respectively at a query, the querist would obtain happiness, victory, profit, kingdom, sound physical growth and worthy landst clothes, drinks and eatables.

युग्मे सितेज्यौ शशिजो विलग्ने मेषूरणे भूमिसुतो यदा स्यात् ।
प्रष्टा पुमान् वित्तजयौ च राज्यं स्थितिं च सौख्यं लभते तदानीम् ॥

If Venus, Jupiter and Mecury are in the Lagna which is an even sign (or Gemini?) (or if Venus and Jupiter in Gemini or an even sign and Mercury in the Lagna) and Mars in the 10th house, the querist will get wealth, victory, kingdom, position and happiness.

सिंहोदये यदा लग्ने स्वोच्चस्थोऽन्यान् शुभग्रहान् ।
पश्येत्प्रष्टा सुखं वित्तं राज्यं वृद्धिं समाप्नुयात् ॥

When sign Leo is the Lagna and when a benefic posited in his exaltation sign aspects other benefics, the querist will obtain happiness, wealth, kingship and progress.

मित्रेक्षितो मित्रगृहे विलग्ने शुभग्रहश्चाशु करोति पुंसाम् ।
सुकार्यसिद्धिं विजयं समृद्धिं नष्टार्थलाभं परमां च मैत्रीम् ॥

A benefic posited in the Lagna which belongs to a friend of his, being aspected by a friendly planet, confers on the querist immediate success of his undertaking, victory, prosperity, recovery of lost properties and excellent friendship.

लग्ने गुरौ स्थानसुखाम्बरार्थलाभः सुविद्यार्थसुखाप्तिरिन्दुजे ।
शुक्रे विलग्नेऽर्थसुखास्पदाप्तिः सूर्ये भयं कार्यविनाशरुग्भयम् ॥

If Jupiter should occupy the Lagna, there would be the acquisition of position, happiness, clothes and wealth; if Mercury, the acquisition of good and sound learning, wealth and happiness; if Venus, the attainment of wealth, happiness; and position; and if the Sun, there would be fear, destruction of the work undertaken and also risk of illness.

लग्नस्थितं भूमिजमर्कपुत्रः पश्येद्यदा शत्रुदृशा तदा स्यात् ।
चौराद्भयं राजभयं विपत्तिः स्त्रीभिः कलिर्वाग्निभयाभिघातः ॥

If Saturn should cast his inimical glance at Mars posited in the Lagna, the person concerned would

have fear of thieves and the soverign, disaster, quarrel with women, risk from fire and blows.

मन्दे विलग्नेऽर्ककुजेन्दुदृष्टे विरोधकार्यार्थविनाशरोगाः ।
राहौ विलग्ने शशिसूर्यभौमैर्दृष्टेऽभिघातः कलहो भयं स्यात् ॥

If Saturn posited in the Ascendant is aspected by the Sun, Moon and Mars, the querist will come to have enmity, destruction of his wealth and work, and disease. If Rahu is in the Lagna and is aspected by the Moon, the Sun and Mars, he will receive blows and have quarrel and fear.

लग्ने व्यये रन्ध्रगृहे शशाङ्कः पूर्णोऽप्यनिष्टो धनकार्यविघ्नकृत् ।
बुधे विलग्ने शशिपापदृष्टेऽर्थाप्तिस्त्वनर्थश्च भवेदसंशयम् ॥

Even the full Moon posited in the Lagna, the 12th or 8th house proves unfavourable, as she creates obstacles to (the acquisition of) wealth and undertakings. When Mercury is in the Ascendant and is aspected by the Moon and malefics, money will flow in, but there will be disasters also undoubtedly.

सर्पाग्निशस्त्राद्यमिहोदयस्थं द्रेष्काणमर्थोऽथ कुजः प्रपश्येत् ।
मध्याह्नकाले त्वनलाद्भयं स्याच्चन्द्रेऽष्टमस्थेऽत्र गदो विनश्येत् ॥

If Mars aspects the rising decanate that is Sarpa, Agni, Sastra or something of that sort, there may be wealth, but there will be danger from fire at midday. If in the above Yoga the Moon is posited in the 8th house, disease will disappear.

(The **सर्प** decanates are the first two of Karkataka and Vrischika and the last one of Meena. For the different kinds of Decanates, see **जा-पा** VA—13.

क्रूरग्रहा द्वादशधामसंस्थाः सर्वेऽथवा लाभगता बलाढ्याः ।
विलग्नजामित्रविनाशगा वा सर्वार्थकार्यास्पदनाशदाः स्युः ॥

All the malefics endowed with strength being posited in the 12th, 11th, the Lagna, the 7th or the 8th house, ruin the entire wealth, business and position(status) of the querist.

लग्नस्थितं शीतकरं प्रपश्येत्पापो नभःस्थो मदनस्थितो वा ।
प्रष्टस्तदा स्थानसुखार्थनाशो रोगोऽथवा मृत्युभयाभिघातः ॥

If a malefic occupying the 7th or the 10th house should aspect the Moon posited in the Lagna, the querist would experience the destruction of his position, happiness and wealth, and be troubled by disease, fear of death and blows.

लग्नास्तधर्महिबुकात्मजरन्ध्रकर्म-
दुश्चिक्यगा बलयुता अशुभग्रहेन्द्राः ।
कार्याभिघातमशुभं सुखवित्तनाशं
कुर्युर्विरोधकलहं परिपृच्छकानाम् ॥

Strong malefics occupying the Lagna, 7th, 9th, 4th, 5th, 8th, 10th and 3rd houses, cause destruction of work, happiness and wealth, disaster, enmity and quarrel to the querists.

लग्नाष्टवित्तात्मजकण्टकस्थाः पापा न सौम्यैः सहितेक्षिताः स्युः ।
कार्याभिघातं जयवित्तनाशं नष्टार्थनाशं च भयं प्रकुर्युः ॥

When malefics occupy the Lagna, 8th, 2nd, 5th and Kendras and are not conjoined with or aspected by benefics, they bring about the ruin of the work and wealth, hinder success and engender fright and loss of missing articles.

लग्ने गुरौ स्थानसुखार्थलाभो बुधे च विद्याधनधीसुखाप्तिः ।
शुक्रे च लग्ने शुभकार्यसिद्धिः स्त्रीभोगसौख्यास्पदवित्तलब्धिः ॥

When Jupiter is in the Ascendant, he bestows position (status), happiness, and wealth; when Mercury is there, he confers learning, money, intelligence and happiness; and when Venus, successful completion of meritorious or auspicious deeds, pleasures of the bed, happiness, status and wealth.

नीचस्थिता अस्तमिताश्च पापा युक्तास्तथा शत्रुजिता विरूक्षाः ।
बलेन हीनास्त्वणवश्च न स्युः स्वकर्म कर्तुं खचराः समर्थाः ॥

Malefics who are in their depression signs, eclipsed, conjoined with other malefics, defeated in planetary fight, very rough, weak and minute in size, will not be able to do their respective duties.

अस्ते गमनविरोधः कर्मस्थे कर्मणां नाशः ।
शुभदृष्टेः संयोगात्प्रष्टुः कृच्छ्राद्भवेत्सिद्धिम् ॥१४॥

Sloka 14:—When a malefic planet occupies the 7th house from the Lagna, there will be obstruction to the person's journey; when the malefic is in the 10th house, his undertakings and meritorious deeds will be destroyed; but if the said malefic is conjoined with or aspected by benefics, the astrologer may predict success after a good deal of trouble, to the querist.

Notes:—**पद्मप्रभुसूरि** in his **भुवनदीपक** describes the method of arriving at the correct results through a consideration of the lords of the Lagna and the

particular Bhava signifying the work, as well as quarter, half etc. Yogas.

भावोऽथ कार्यरूपो यस्तदधिपलग्नाधिपौ चिन्त्यौ ।
वीक्षणयोगौ भावाधिष्ठातारौ पुनश्चिन्त्यौ ॥

First of all, the lords of the Bhava pertaining to the work on hand, and the Lagna should be taken into consideration, then those planets that are aspecting and are conjoined with the above two lords and lastly those that are posited in the particular Bhava (and the Lagna).

लग्नपतिर्यदि लग्नं कार्याधिपतिश्च वीक्षते कार्यम् ।
लग्नाधीशः कार्यं कार्येशः पश्यति विलग्नम् ॥
लग्नेशः कार्येशं विलोकते लग्नपं तु कार्येशः ।
शीतगुदृष्टौ सत्यां परिपूर्णा कार्यनिष्पत्तिः ॥

If the lord of the Ascendant aspects it (Lagna); the lord of the particular Bhava, the same Bhava; the lord of the Lagna, the particular Bhava; the lord of the Bhava, the Lagna; the lord of the Lagna, the lord of the Bhava; the lord of the Bhava, the lord of the Lagna; and if there is the Moon's aspect (on the Lagna, its lord, the Bhava or its lord), thorough success of the undertaking or project is assured.

कथयन्ति पादयोगं पश्यति सौम्यो न लग्नपो लग्नम् ।
लग्नाधिपश्च पश्यति शुभग्रहो नार्धयोगे च ॥

When a benefic—but not the lord of the Lagna—aspects the Lagna, the wise call it a **पादयोग** (Pada Yoga); when the lord of the Lagna and not a benefic aspects it, it is termed an **अर्धयोग** (Ardha Yoga).

एकः शुभग्रहो यदि पश्यति लग्नाधिपो विलोकयति ।
पादोनयोगमाहुस्तदा बुधाः कार्यसंसिध्यै ॥

If a single benefic planet and the lord of the Lagna both aspect the Ascendant, it is called **पादोनयोग** (Padona Yoga) or $\frac{3}{4}$ Yoga, and this will lead, according to the wise, to the achievement of the object.

लग्नपतिदर्शने सति शुभग्रहौ द्वौ त्रयोऽथवा लग्नम् ।
पश्यन्ति यदि तदानीमाहुर्योगं त्रिभागोनम् ॥

If there is the aspect of the lord of the Lagna and also of two or three benefics on it, it is said to be **त्रिभागोन** (Tribhagona Yoga) *i.e.*, $\frac{2}{3}$ Yoga.

क्रूरावेक्षणवर्ज्याश्चत्वारः सौम्यखेचरा लग्नम् ।
लग्नेशदर्शने सति पश्यन्ति च पूर्णयोगकराः ॥

There will be **पूर्णयोग** (Purna Yoga) or a Full Yoga, when four benefics without the aspect of malefics on them aspect the Lagna which is also aspected by its lord.

क्रूराक्रान्तः क्रूरयुतः क्रूरदृष्टस्तु यो ग्रहः ।
विरश्मितां प्रपन्नश्च स विनष्टो बुधैः स्मृतः ॥

A planet is cosidered to be **विनष्ट** (Vinashta) "Dead", by the wise, when he is *attacked aspected* by or *conjoined* with a malefic and has *lost its brilliance.*

क्रूरेण जीयमानो यो राहुपार्श्वे यथा रविः ।
क्रूराक्रान्तः स विज्ञेयः क्रूरयुक्तः समेऽशके ॥

When a planet is defeated by a malefic just as the Sun is by the side of Rahu, he is considered to be **क्रूराक्रान्त** (Krurakranta) *attacked*; he is considered to

be *conjoined with a malefic*, when both of them are in the same Navamsa.

पूर्णया दृश्यते दृष्ट्या क्रूरदृष्टः स उच्यते ।
प्रविविक्षुः प्रविष्टो वा सूर्यराशौ विरश्मिकः ॥

He is called **क्रूरदृष्ट** (*Kruradrishta*), *aspected by the malefic*, when there is the full aspect of a malefic on him. He is called **विरश्मि** (Virasmi), *one that has lost his rays or brilliance*, when he is about to enter or has already entered the house occupied by the Sun.

लग्नाधिपे विनष्टे स्याद्विनष्टावयवः पुमान् ।
विनष्टजातिवर्णश्च शुभाकारो विपर्यये ॥

When the lord of the Lagna is **विनष्ट** (Vinashta) or *Dead*, the person concerned will lose his limbs, caste, and profession. If he is otherwise, he (the person) will have a good appearance etc.

In the following verses the author discusses the Yogas to determine acquisition of position, going and returning, recovery from illness, loss of articles and defeat and the like :—

स्थिरराशौ लग्नगते स्थानप्राप्तिं वदेन्न गमनं च ।
रोगोपशमं नाशं द्र याणां च पराभवं नात्र ॥१५॥
चरराशौ विपरीतं मिश्रं वाच्यं द्विमूर्त्युदये ।
स्थिरवत्प्रथमेऽर्धे स्यादपरे चरराशिवत्सर्वम् ॥१६॥

Slokas 15-16 :—When a fixed sign—Taurus,

Leo, Scorpio or Aquarius—happens to be the Ascendant, the astrologer should predict acquisition of the position desired by the querist, and not going out (journey), nor cure of disease, nor loss of articles, nor defeat. Just the contrary should be the prediction, when the Ascendant is a moveable sign—Aries, Cancer, Libra or Capricorn—i.e. there will be no acquisition of or confirmation in the position, there will be travel, the disease will be cured, articles will be lost and there will be defeat in a contest or fight. On the other hand, if the Ascendant is a dual sign —Gemini, Virgo, Sagittarius or Pisces—the results predicted would be mixed, i.e if the Ascendant is the first half of the dual sign, the effects will be the same as for the fixed sign and if it is the latter half, they will be the same as for the moveable sign.

Notes :—When a person questions an astrologer about his position, the latter should say that he will be confirmed in his present position, if the Lagna is an immoveable sign. Similarly, when the question relates to a patient the answer should be that there is no chance of his recovery. This rule should be applied to other similar questions as well. **पृथुयशाः** in his **षट्पञ्चाशिका** gives similar ideas :—

वृषसिंहवृश्चिकघटैर्विद्धि स्थानं गमागमौ न स्तः ।
न मृतं न चापि नष्टं न रोगशान्तिर्न चाभिभवः ॥
तद्विपरीतं तु चरैर्द्विशरीरैर्मिश्रितं फलं भवति ।
लग्नेन्द्वोर्वक्तव्यं शुभदृष्ट्या शोभनमतोऽन्यत् ॥ II—112

If the Lagna at a query regarding death be an

immovable sign, it should be declared that death will not take place. When the Lagna or the Moon is aspected by benefics, good results may be expected and not otherwise. **सिद्धनारायणदास** declares different effects for the three kinds of Rasis, movable, etc.:—

"द्व्यङ्गोदयैर्हृतधनाप्तिरभीष्टवस्तु-
प्राप्तिश्चिरेण गमनागमबन्धमोक्षाः ।
प्रभुर्भवन्ति परचक्रमुपैति वीर्यं
रोगी च जीवति कलिं च हिनोति भूपः ॥
स्थिरोदये चन्द्रमसि स्थिरस्थे
द्व्यङ्गे हिमांशौ द्वितनूदयेऽपि ।
चरोदये शीतकरे चरे तथा
फलं विशेषात्प्रथमोदितं भवेत् " ॥

If the Ascendant is a dual sign, the stolen articles may be recovered, desired objects got, and going and coming will take place, only after a long time. Similarly a person in captivity will be released after some delay. Also a king may conquer another kingdom, attain great valour and terminate a war successfully. A patient will live. All these effects will take place only after a pretty long delay. When both the Moon and the Lagna are posited in fixed, movable and dual signs, the several effects mentioned above will accrue to the querist *i.e.*, in the first case the questioner will be confirmed, and in the second it will receive a negative answer.

Now the author speaks of the effects of benefics

in the Lagna and the latter being the Varga of a benefic :—

शुभग्रहे लग्नगते लग्ने वा सौम्यवर्गमायाते ।
ब्रूयादभिमतसिद्धिं प्रश्नुस्थानान्तरप्राप्तिम् ॥१७॥

Sloka 17.—If a benefic—the full Moon, Mercury (not associated with malefics), Jupiter or Venus—occupies the Ascendant, or if the Lagna has attained the Varga (Rasi, Hora, Drekkana Navamasa, Dwadasamsa and Trimsamsa) of a benefic, the astrologer should predict the fulfilment of the querist's object and his getting another good place or position.

Notes—Compare I-4 of the **षट्पञ्चाशिका** :—

सौम्ये विलग्ने यदि वास्य वर्गे शीर्षोदये सिद्धिमुपैति कार्यम् ।
अतो विपर्यस्तमसिद्धिहेतुः कृच्छ्रेण संसिद्धिकरं विमिश्रम् ॥

When a benefic occupies the Lagna or when the Varga of a benefic is rising at the time, or when the Lagna is a Sirshodaya sign, the undertaking is sure to succeed. If it is otherwise, failure will ensue. If it is mixed *i.e.*, conditions are both benefic and malefic, success may be achieved with great difficulty. The **शीर्षोदय** and other varieties of signs are explained in the following verse :—

"मेषाद्याश्चत्वारः सधन्विमकराः क्षपाबला ज्ञेयाः ।
पृष्ठोदया विमिथुनाः शिरसान्ये ह्युभयतो मीनः ॥

The four signs *Viz.* Aries, Taurus, Gemini and

Cancer, as well as Sagittarius and Capricorn are termed Nocturnal signs or those that are strong at night. These signs except Gemini are also termed **पृष्ठोदय** ones (rising with their back). The rest are Diurnal and **शीर्षोदय** signs (rising with their head). But Pisces rises bothways and is strong at the twilights.

In the following verse the author explains the effects of the positions of benefics and malefics :—

केन्द्रत्रिकोणसंस्थाः सौम्याः पापास्त्रिषष्ठलाभेषु ।
संस्थाः सिद्धिं ब्रूयात्कार्याणां प्रोषितागमनम् ॥१८॥

Sloka 18:—If the benefics occupy Kendra and Trikona houses, and the malefics, the 3rd, 6th and 11th houses, success of the undertakings and the return of those that have gone abroad should be predicted.

Notes:—The same idea is found in the following verse of the **चिन्तामणि** (but the commentator says it is of **नीलकण्ठ**, who is only a compiler) :—

"पापैः षष्ठत्रिलाभस्थैः कण्टकस्थैः शुभग्रहैः ।
प्रवासी सुखमायाति दूरस्थोऽपि सुनिश्चितम् ॥ "

Now the author shows how to find out the return, etc. of a traveller abroad :—

दुश्चिक्यधनसमेतौ गुरुशुक्रावागमं नृणाम् ।
बन्धूपगतावेतौ गृहप्रवेशं क्षणात्कुरुतः ॥१९॥

लग्नाद्द्विद्व्याशगौ चन्द्राद्वा चन्द्रपुत्रभृगुपुत्रौ ।
मरणं लघ्वागमनं नास्तीति विनिर्दिशेत्प्रष्टुः ॥२०॥

Slokas 19-20 :—Jupiter and Venus occupying the 2nd and 3rd houses from the Ascendant bring about the return of those that have gone abroad. If they occupy the 4th house, the travellers will return home immediately. If Mercury and Venus occupy the 2nd and 12th places from the Lagna or the Moon, it should be predicted to the querist that the traveller is not dead, but that he will not return home in the near future.

Notes:—The **प्रश्नभूषण** too expresses the above idea :—

"गुरुशुक्रौ द्वितीये वा तृतीये प्रश्नलग्नतः ।
तदा गृहागतं विद्यात्पथिकं नात्र संशयः ॥
जीवो वा भार्गवो वाऽपि चन्द्रो वा सुखवेश्मनि ।
पथिकं गृहमायान्तं जानीयात्प्रश्नवित्तदा ॥"

In the **प्रश्नसिन्धु** some clue is given to decide whether a proposed journey will materialise or not :-

"लग्नस्य पार्श्वोपगतौ विधोर्वा
स्मरस्य वा सौम्यखगौ खलौ वा ।
एकत्र योगेऽपि गतौ न चेति
प्रस्थातुकामो न खलु प्रयाति ॥"

If either benefics or malefics be posited in the 2nd and 12th houses from the Lagna, the Moon or

the 7th house, and not conjoined in the same house, the man desiring to go on a journey will not at all proceed on it.

Greater details are given in the **नीलकण्ठी** * for determining the return of a traveller :-

शुभः षष्ठेऽथ जामित्रे वाक्पतिः कण्टके स्थितः ।
पथिकागमनं ब्रूते सिते ज्ञे वा त्रिकोणगे ॥

The traveller is sure to return home, if a benefic is in the 6th or 7th house from the Lagna at a query, Jupiter (or lord of the 2nd house ?) in a Kendra and Mercury or Venus in a Trikona house.

पृष्ठोदये पापदृष्टे शुभदृग्वर्जिते बुधः ।
लग्नात्षष्ठे यदा पापा यातुश्च निधनं वदेत् ॥

If the Ascendant at the time is a Prishthodaya sign aspected by malefics and unaspected by benefics, and if the 6th house from the Lagna is occupied by malefics, a wise man should declare the traveller to be dead.

यदा क्रूरास्तृतीयस्था देशाद्देशान्तरं गतः ।
चौरेणैव हृतस्वश्च पथिकः केन्द्रगा यदि ॥

When malefics are in the 3rd house, the traveller has gone to another country from the country to which he had gone first. If they are in Kendras, the traveller is robbed of his belongings

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* In the last section of the **ताजिकनीलकण्ठी** these verses are said to belong to the **चिन्तामणि**.

(चतुरस्रे त्रिकोणे वा पापगेहस्थितः शनिः ।
पापदृष्टश्च नियतं बन्धनं यातुरादिशेत् ॥)

When Saturn aspected by a malefic occupies the 4th, 5th, 8th or 9th house which belongs to a malefic, the traveller is surely in captivity.

शुभयुक्ते स्थिरे लग्ने स्थिरो बन्धश्चरेऽन्यथा ।
द्वितनौ सौम्यसंयुक्ते बन्धमोक्षौ क्रमेण तु ॥

If the Ascendant which is an immovable sign is conjoined with benefics, the captivity mentioned above is permanent; whereas if the sign is movable, it is temporary. If the Lagna is a dual sign with a benefic in it, imprisonment or release will have to be declared according to its proximity to the fixed or movable sign.

पापास्त्रि णजामित्रे विलग्ने पृष्ठकोदये ।
शत्रु क्ष्यमाणाश्च यातुः कष्टं वदेत्सुधीः ॥

When malefics, aspected by their enemies, occupy the 5th, 7th or 9th house, and when the Ascendant is a **पृष्ठोदय** (Prishthodaya) sign, the traveller is in difficulties.

मार्गस्थानगतैः सौम्यैर्मार्गं तस्य शुभं वदेत् ।
क्रूरैर्दुःखं विलग्नस्थैः पापैः क्लेशमवाप्नुयात् ॥

Benefics posited in the 7th house make the traveller's path smooth, while malefics make it thorny (*i.e.* miserable). Malefics in the Lagna plunge the person in sufferings.

चरलग्ने चरांशे वा चतुर्थे चन्द्रमाः स्थितः ।
प्रवासी सुखमायाति कृतकार्यश्च वेश्मनि ॥

When the Moon is in the Lagna which is a movable sign or whose movable Navamsa is rising at the time, or in the 4th house, the traveller will return home safe, having accomplished his task.

कण्टकैः सौम्यसंयुक्तैः पापग्रहविवर्जितैः ।
प्रवासी सुखमायाति निधनस्थे निशाकरे ॥

When the Kendras, being devoid of malefics, are conjoined with benefics, the traveller returns happy, even if the Moon is in the 8th house.

गमागमौ तु न स्यातां योगे दुरुधराकृते ।
शुभः शुभकृतो रोधः पापैस्तस्करतो भयम् ॥

When there is the Durudhara Yoga, *i.e.*, when the Moon is surrounded by planets, there will be neither going out nor returning. If the above Yoga is caused by benefics, the obstruction will be from good persons (say, friends) and if by malefics, the person has trouble from thieves.

(इन्दुः सप्तमगो लग्नात्पथिकं वक्ति मार्गगम् ।
मार्गाधिपश्च राश्यर्द्धात्परभागे व्यवस्थितः ॥)

If the Moon occupies the 7th house and the lord of that house the latter half of sign he is in, the traveller should be said to be on his way back.

शुक्रार्कजीवसौम्यानामेकोऽपि स्यादयदायगः ।
तदाशु गमनं ब्रूते प्रष्टुर्न गमनं व्यये ॥

When at least one of the planets *viz.*, Venus, the Sun, Jupiter and Mercury, occupies the 11th house, the querist will soon start on a journey ; but if any

one of them be in the 12th house, there would be no journey.

लग्नाद्यावतिथे स्थाने बली खेटो व्यवस्थितः ।
ब्रूयात्तावतिथे मासे पथिकस्य निवर्त्तनम् ॥

Count from the Lagna the number of the Rasi occupied by the strongest of the planets; the traveller would return home in so many months.

(एवं कालं चरांशस्थे द्विगुणं च स्थिरांशके ।
द्विस्वभावांशगे खेटे त्रिगुणं चिन्तयेत्सुधीः ।)

If the above planet is in a movable Navamsa Rasi, the above rule holds good; if he is in a fixed Navamsa, the number should be doubled; and if in a dual Amsa, it should be trebled.

यातुर्विलग्नाज्जामित्रभवनाधिपतिर्यदा ।
करोति वक्रमावृत्तेः कालं तं ब्रुवते परे ॥

Others are of opinion that the time of return of the traveller coincides with the commencement of the retrograde motion of the lord of the 7th house.

चतुर्थे दशमे वाऽपि यदि सौम्यग्रहो भवेत् ।
तदा न गमनं क्रूरैस्तत्रस्थैर्गमनं भवेत् ॥

If there is a benefic in the 4th or 10th house, there will be no journey, whereas, if malefics are in those houses, the journey will take place.

लग्नाद्वा लग्ननाथाद्वा यावन्तः सौम्यखेचराः ।
मार्गे तत्रोदया वाच्याः स्थाने स्थाने विचक्षणैः ॥

Note the number of benefics posited in the

7th house from the Lagna or its lord. The traveller will have prosperity (advantages) on the way to the same extent.

लग्नाद्वा लग्ननाथाद्वा यत्संख्याः क्रूरखेचराः ।
नवमे द्वादशे वाऽपि तत्संख्याः स्युरुपद्रवाः ॥

Note also the number of malefics that occupy the 9th or 12th house from the Lagna or its lord. The traveller will have so many troubles on the way.

क्रूरयुक्तक्षितो मन्दः शुभदृग्योगवर्जितः ॥
धर्मस्थस्तनुते व्याधिं प्रोषितस्याष्टगो मृतिम् ॥

Saturn conjoined with and aspected by malefics and not conjoined with and aspected by benefics, being posited in the 9th house, causes disease or illness, and in the 8th house, death, to the traveller.

जामित्रस्य शुभोत्थे याता नायाति दुरुधरायोगे ।
मित्रस्वामिनिषेधात्पापोत्थे शत्रुरुक्चौरात् ॥

When the Durudhara Yoga is formed by benefics in respect of the 7th house, the traveller does not come back, owing to the compulsion of friends and masters; if it is formed by malefics, his non--arrival is due to enemies, illness or thieves.

चन्द्रार्कयोश्छिद्रगयोर्यमेन सन्दृष्टयोः स्यात्पथि शस्त्रभीतिः ।
रन्ध्रे सिते ज्ञे च सुखास्तिरारे मन्दे भयं पापयुगीक्षितेऽध्वनि ॥

If the Sun and the Moon are in the 8th house, aspected by Saturn, the traveller will have risk from weapons. If Venus and Mercury occupy the 8th house, he will be happy on the way; if Mars or Saturn aspected by or conjoined with a malefic

occupies that house, he will be in danger during his journey.

सौम्यैः षष्ठान्त्यरन्ध्रस्थैर्विबलैश्चाशुमेक्षितैः ।
पापयुक्तौ शशाङ्कार्कौ तदा दूरस्थितो मृतः ॥

If the 6th, 8th, and 12th houses are occupied by benefics that are weak and are aspected by malefics, and if the Sun and the Moon are conjoined with malefics, then the sojourner is dead.

पृष्ठोदये पापयुते त्रिकोणकेन्द्राष्टषष्ठोपगतैश्च पापैः ।
सौम्यैरदृष्टैः परदेशसंस्थो मृतो गदार्तो नवमे च सूर्ये ॥

If the Ascendant is a Pristhodaya sign occupied by a malefic, and if the Trikonas, Kendras, the 6th and 8th houses are occupied by malefics that are not aspected by benefics, the traveller is dead ; if the Sun also is in the 9th house under the above conditions, he is suffering from illness.

In the following verses the author shows how we can find out whether the enemy will come forward or go back:—

स्थिरराशिस्थे चन्द्रे चरलग्ने तन्नवांशके शीघ्रम् ।
आयाति रिपुः सबलो विपर्यये त्वन्यथा वाच्यम् ॥२१॥

Sloka 21:— If at the time of query the Moon occupy a fixed sign and the Lagna and its Navamsa both be movable ones, the enemy would then come onward soon with his forces. If it be otherwise, the result would be different ; i. e., if the Moon be in a movable sign and the Lagna and

its Navamsa be both immovable ones, the enemy would not come at all.

Notes:— The **षट्पञ्चाशिका** in II-6 gives the same idea:—

"स्थिरे शशी चरोदये न चागमो रिपोर्यदा ।
तदागमं रिपोर्वदेद्विपर्यये विपर्ययम् ॥"

द्विशरीरे हिमरश्मावुदयगते स्थिरगृहे क्षणाच्छत्रुः ।
लब्धबलोऽपि विनश्यति गुरुबुधसितसंयुते षष्ठे ॥२२॥

Sloka 22:— If the Moon at the time occupy a dual sign and the Ascendant be a fixed one, the enemy, though endowed with great military strength, would immediately come to grief, provided the 6th house is occupied by Mercury, Jupiter or Venus.

Notes—For a similar idea vide **षट्पञ्चाशिका** II-7

"स्थिरे तु लग्नमागते द्विरात्मके तु चन्द्रमाः ।
निवर्तते रिपुस्तदा सुदूरमागतोऽपि सन् ॥"

पापैः सुतशत्रुगतैः शत्रुर्मार्गान्निवर्ततेऽवश्यम् ।
सम्प्राप्तोऽपि चतुर्थे वाश्वेव निवर्तते भग्नः ॥२३॥

Sloka 23:— If malefics occupy the 5th and 6th houses, the enemy perforce goes back in the middle of his onward march. If, on the other hand, malefics are in the 4th house, though the

enemy has arrived, he will soon retrace his steps, being vanquished.

Notes—cf. II-3 of **षट्पञ्चाशिका**—

"सुतशत्रुगतैः पापैः शत्रुर्मार्गान्निवर्तते ।
चतुर्थगैरपि प्राप्तः शत्रुर्भग्नो निवर्तते ॥"

The **प्रश्नप्रदीप** gives some more details of the same subject—

धर्मलग्नाष्टमेशाः स्युः स्थिरे नायान्ति शत्रवः ।
स्थिरे ग्रहे स्थिरे लग्ने दृष्टशत्रोश्च नागमः ॥

If the lords of the Lagna, 8th and 9th houses are in fixed signs, the enemies will not come; if the planets are posited in fixed signs and the Lagna too is a fixed sign, the enemy, though sighted, will not come.

लग्नधर्मेश्वरौ युक्तौ दृष्टावथ परस्परम् ।
तदागमो रिपोर्न स्यादन्यथा त्वन्यथा भवेत् ॥

If the lords of the Ascendant and 9th house are associated either by conjunction or aspect, the enemy with not arrive, otherwise he will arrive.

शनिशुक्रबुधार्काणां यद्येकोऽपि चरोदये ।
तदा रिपोरागमः स्यात् स्थिरे लग्ने न चागमः ॥

If Saturn, Venus, Mercury or the Sun occupies the Lagna which is a movable sign, the enemy will come; if it is an immovable one, he will not.

शत्रोर्निवृत्तिः पृच्छायां लग्ने क्रूरो यदा ग्रहः ।
पथि शत्रोस्तदा मृत्युर्दैवयोगेन जायते ॥

If there is a malefic in the Lagna of query, the

enemy will then retrace his steps and during his retreat he will meet with his end owing to ill-luck.

Now the author discusses the question of vtctory or defeat and of treaty-;

कर्कटवृश्चिकघटधरमीना हिबुकोपगाः शुभैर्दृष्टाः ।
शत्रोः पराजयकरा वृषाजपापैः प्रयाति रिपुः ॥२४॥

Sloka 24:—If the 4th house happens to be sign Cancer, Scorpio, Aquarius or Pisces aspected by benefics, the foe will be defeated. If Aries or Taurus happens to be the 4th house conjoined with malefics, the foe will march forward.

Notes—Vide **पृथुयशाः** II-4

"झषालिकुम्भकर्कटा रसातले यदा स्थिताः ।
रिपौः पराजयस्तदा चतुष्पदैः पलायनम् ॥"

Our author who has commented upon the **षट्-पञ्चाशिका** has interpreted the last quarter of this verse as—"The enemy will run away, if any one of the quardruped signs happens to be the 4th house."

नवमाद्ये चक्रदले विज्ञेया यायिनस्तृतीयादौ ।
पौराः शुभसंयुक्ते भागे विजयोऽपरे भङ्गः ॥२५॥

Sloka 25:—The semi-circle-six signs-beginning with the 9th house, represents the marching foes, whereas that beginning with the 3rd house, the defenders of the city. Whichever semicircle is

conjoined with benefics, will win victory and the other suffer defeat.

सौम्यैर्नरराशिगतैर्लग्ने लाभे व्ययेऽथवा सन्धिः ।
भवति नृपाणां प्रवदेदतोऽन्यथा विपर्ययो ज्ञेयः ॥२६॥

Slokas 26:—If benefics occupy the Ascendant, the 11th or 12th house, which is a biped sign (*i.e.*, Virgo, Libra, Aquarius or the first half of Sagittarius), there will be treaty between the contending kings. Otherwise, *i.e.*, if there are malefics in the above positions, there will be no truce.

Notes—Cf. **पृथुयशाः** for similar ideas, II-5 etc.,

चरोदये शुभः स्थितः शुभं करोति यायिनाम् ।
अशोभनैरशोभनं स्थिरोदयेऽपि वा शुभम् ॥

If the Lagna is a movable sign and is occupied by a benefic, the kings that are marching will fare well. But if it is occupied by malefics, the result will be unfavourable. If the Ascendant is a fixed sign occupied by malefics, good results may or may not ensue.

चरे शशी लग्नगतो द्विदेहः पथोऽर्द्धमागत्य निवर्तते रिपुः ।
विपर्यये चागमनं द्विधा स्यात्पराजयः स्यादशुभेक्षिते तु ॥

If the Moon is posited in a movable sign and the Lagna is a dual one, the enemy having come half the way will retrace his steps. If it is otherwise (Lagna be a movable sign and the Moon in a dual one), and if there is the malefic aspect on these

two, the foe will arrive and suffer defeat in an encounter.

अर्कार्किज्ञसितानामेकोऽपि चरोदये यदा भवति ।
प्रवदेत्तदाशु गमनं वक्रगतैर्नेति वक्तव्यम् ॥

When any one of the four planets, *Viz.*, the Sun, Saturn, Mercury and Venus, is posited in the Lagna which is a movable sign, the quick arrival of the enemy should be declared. But if the planet (except the Sun who has not retrograde motion) concerned is retrograde, the enemy will not arrive.

स्थिरोदये जीवशनैश्चरेक्षिते गमागमौ नैव वदेत्तु पृच्छतः ।
त्रिपञ्चषष्ठा रिपुसङ्गमाय पापाश्चतुर्था विनिवर्त्तनाय ॥

If the Ascendant is an immovable sign aspected by Jupiter and Saturn, the astrologer should predict neither departure nor arrival of the enemy, to the querist. If in the above Yoga malefics are posited in the 3rd, 5th and 6th houses, there will be an encounter with the foe, but the malefics occupying the 4th house conduce to the enemy's retreat.

नागच्छति परचक्रं यदार्कचन्द्रौ चतुर्थभवनस्थौ ।
बुधगुरुशुक्रा हिबुके यदा तदा शीघ्रमायाति ॥

When the Sun and the Moon are posited in the 4th house, the enemy's hosts will not arrive. But when Mercury, Jupiter and Venus are in the above house, they will come soon.

मेषधनुः सिंहवृषा यद्युदयस्था भवन्ति हिबुके वा ।
शत्रुर्निवर्तति तदा ग्रहसहिता वा वियुक्ता वा ॥

If Aries, Sagittraius, Leo or Taurus happens to be the Ascendant or the 4th house, whether it is occupied by planets or not, the enemy will retreat.

स्थिरराशौ यद्युदये शनिर्गुरुर्वा स्थितस्तदा शत्रुः ।
उदये रविर्गुरुर्वा चरराशौ स्यात्तदागमनम् ॥

If Saturn or Jupiter occupies the Ascendant which is a fixed sign, the enemy should be declared to have stopped somewhere. If the Sun or Jupiter occupies the Lagna which is a movable sign, the enemy will arrive.

ग्रहः सर्वोत्तमबलो लग्नाद्यस्मिन् गृहे स्थितः ।
मासैस्तत्तुल्यसंख्याकैर्निवृत्तिं यातुरादिशेत् ॥

Find out the planet that is strongest at the time and the mumber of the Rasi from the Lagna that he occupies. In so many months, the enemy or king who has marched out will return to his capital. (This number holds good in the case of movable Navamsa of the said planet)

उदयर्क्षाच्चन्द्रर्क्षं भवति च यावद्दिनानि तावद्भिः ।
आगमनं स्याच्छत्रोर्यदि मध्ये न ग्रहः काश्चित् ॥

The enemy's arrival will take place in as many days as are signified by the number of the Rasi occupied by the Moon from the Ascendant, provided there are no planets intervening between the two.

दशमोदयसप्तमगाः सौम्या नगराधिपस्य विजयकराः ।
आरार्कीज्ञगुरुसिताः प्रभङ्गदौ विजयदा नवमे ॥

Benefics posited in the 10th, 1st and 7th houses

confer victory on the lord of the town that is attacked; and Mars and Saturn in the 9th house cause a miserable defeat; whereas Mercury, Jupiter and Venus in the above position (9th) bestow great victory on him.

पौरास्तृतीयभवनाद्धर्माद्या यायिनः शुभैः शुभदाः ।
व्ययदशमाये पापाः पुरस्य नेष्टाः शुभा यातुः ॥

Benefics posited in the houses representing the Town, *viz.*, from the 3rd onwards bestow victory on the defenders, while in the houses representing the marching Kings they are beneficial to the attackers.

Malefics in the 12th, 10th and 11th houses cause sufferings to the defenders of a town and prove advantageous to the besieger.

नृराशिसंस्था ह्युदये शुभाः स्युर्व्ययायसंस्थाश्च यदा भवन्ति ।
तदाशुसन्धिं प्रवदेन्नृपाणां पापैर्द्विदेहोपगतैर्विरोधम् ॥

If the benefics occupy the Lagna, 12th and 11th houses which are biped signs, the kings at war will soon treat for peace, while malefics occupying these houses which are dual signs will lead to the continuation of hostilities.

In the **भुवनदीपक** are given the conditions for the destruction of a fortress:

पृच्छायां मूर्तिगे क्रूरे दुर्गभङ्गो न जायते ।
बलहीनेऽपि वक्तव्यं किं पुनर्बलशालिनि ॥

If there is a malefic in the Lagna at the time of query, the fortress will not be broken. This predic-

tion should be made even when the malefic is weak; and what to say when he is strong?

क्षितिपुत्रो विशेषेण राहुर्यदि विलग्नगः ।
शक्रेणाऽपि तदा दुर्गभङ्गं कर्तुं न शक्यते ॥

Especially when Mars or Rahu is posited in the Ascendant, even the Lord of Gods-Indra—will not be able to break the fortress.

सप्तमो यदि राहुः स्याद्दुर्गं झटिति भज्यते ।
मूर्त्तौ क्रूरः शुभोऽमुष्मिन् क्रूरदृष्टिर्न शोभना ॥

If the 7th house be occupied by Rahu, the fortress will be destroyed quickly. If there is a malefic in the Lagna and a benefic, aspected by malefics, in the 7th house, still the result will not be favourable.

मूर्त्तिसप्तमयोः क्रूराभावे लग्नपतिर्व्यये ।
षष्ठेऽष्टमे द्वितीये वा तदा दुर्गं न भज्यते ॥

The fortress will not be broken, if the Lagna and the 7th house are devoid of malefics, and the lord of the Lagna is in the 12th, 6th, 8th or 2nd house.

वासवानन्द expounds clearly the conditions of truce—

देवेज्येन्दुज्ञोशनोभिः समस्तै-
मारिस्थानस्थैस्त्रिभिर्वा बलिष्ठैः ।
हन्याद्यायी स्थायिनं जन्यभूमौ
खाम्बुस्थैस्तैः स्याद् द्वयोराशु सन्धिः ॥

When all the benefics-Jupiter, the Moon Mercury and Venus—or at least three of them endowed with

strength occupy the 8th house, the enemy will kill the defender of the town on the battlefield. And when the benefics named above are either in the 10th or 4th house, there will soon be treaty between the two parties.

पुत्रे सौम्या धर्मगाः क्रूरखेटाः स्थाणोर्देशभ्रंशनं यायिभूपात् ।
नृक्षेत्रस्था लग्नरिःफाययाताः सौम्याः सन्धिं कुर्वते युध्यतोर्हि ॥

Benefics in the 5th house and malefics in the 9th make the defender flee from the country on account of the atacking king. Benefics occupying the Lagna, 12th and 11th houses which are biped signs, confer peace on the contestants.

लग्नाधीशद्यूनभावेशयोस्तु मध्ये यो वा व्योमचारी प्रदिष्टः ।
तद्वर्गीयान्मानवादेव सन्धिः सौम्यैर्विद्वच्छिल्पिभिर्व्याहरन्ति ॥

And this peace or treaty will be established by the mediation of that man represented by the class of the planet that is situated between the lords of the Lagna and the 7th house. If there are benefics in between the two, it will be, they say, sponsored by scholars and scientists.

The following verses of the **प्रश्नप्रदीप** are also worthy of note :—

दैत्येज्यवाचस्पतिसोमपुत्रैरेकक्षगर्लग्नगतैर्बलाढ्यैः ।
द्वाभ्यामथेज्ये भृगुजेऽथ लग्ने हन्याद्रणेयायिनृपं पुरेशः ॥

When all the three *viz.*, Venus, Jupiter and Mercury, endowed with strength occupy simultaneously the Ascendant, or when any two of them, Jupiter or Venus occupies it, the lord of the town will kill the attacking King in battle.

सूर्येन्दुभौमार्कजसैंहिकेयैः सर्वैश्चतुर्भिस्त्रिभिरेव लग्नगैः ।
हन्यात्तदा स्थायिनमाशु यायी द्यूनस्थितैर्यायिनृपं पुरेशः ॥

When all, four or three of the planets *viz.*, the Sun, the Moon, Mars, Saturn and Rahu, are posited in Ascendant, the attacking king will soon kill the defender of the town; whereas when posited in the 7th house, they cause the destruction of the attacking king at the hands of the defender.

क्रूरे कलत्रे ह्युदये शुभग्रहो यच्छेद्धनं यायिनृपाय नागरः ।
विपर्ययाद्यायिनृपः पुरेश्वरं दुर्गाद्विनिष्कास्य ददाति वास्पदम् ॥

If there be a malefic in the 7th house and a benefic in the Lagna, the defender would have to pay a ransome to the besieger. If it be otherwise, *i.e.*, if the conditions are reversed, the attacking King will dislodge the defender from his fortress and then perhaps restore it to him.

According to the **चिन्तामणि**, the fortress cannot be conqured, if malefics occupy the Lagna and the 7th house, and the lord of the Lagna, the 12th, 2nd, 8th or 6th house. The lord of the Lagna, being associated with malefics, retrograde and posited in a Kendra, brings about an armed conflict. Similarly when a malefic or the lord of the 6th house is posited in the 7th house, there will be war. If malefics occupy the Kendras at a query, there will be great slaughter inside the fortress. The same effect will follow, when the lord of the 8th house and Mars are conjoined. There is no fear for the garrison, if Jupiter occupies the 2nd, 5th or 11th house,

When both Mars and Saturn are in Kendras, many persons will be killed and several captured. There will be a sanguinary battle, if a malefic conjoined with or aspected by another malefic occupy the Lagna, and if the Lagna be surrounded by malefics.

The **प्रश्नभूषण** discusses the victory or defeat of the two disputants —

"वादिनो विजयप्रश्ने लग्ने क्रूरे तदा जयः ।
यदि स्यात्सप्तमे क्रूरे विजयः प्रतिवादिनः ॥"

When it is questioned as to whether the speaker will win the debate, if there be a malefic in the Ascendant, he will be victorious. On the other hand, if the 7th house be occupied by a malefic, the opponent will be crowned with success.

लग्ने च सप्तमे क्रूरावनयोर्बलिनो जयः ।
यदा द्वौ बलिनौ स्यातां सन्धिर्वा विग्रहो महान् ॥

If both the Lagna and the 7th house are occupied by malefics, the stronger of the two will be the cause of victory—the malefic in the Lagna represents the speaker and the other the opponent. When both the planets are equally strong, there will be either a compromise or a hot contest.

अथवा यत्रकुत्रस्थौ पापौ पूर्णदृशा मिथः ।
पश्यतोऽस्त्रप्रहारेण वादिनो मरणं भवेत् ॥

Or, if two malefics occupying any houses fully aspect each other, the speaker will be killed by the opponent with a weapon.

शत्रोरुपद्रवे कष्टे विवादे वा रणाजिरे ।
लग्ने पापे जयोऽवश्यं पापदृष्ट्या पराजयः ॥"

When there is trouble from an enemy, some crisis (trying situation), dispute or a battle, victory is certain to the querist, if there is a malefic in the Lagna; but defeat is assured, if the Lagna is aspected by a malefic.

In the following verses, the author discusses the conditions to ascertain the cure or otherwise of a patient—

उपचयसंस्थश्चन्द्रः सौम्याः केन्द्रत्रिकोणनिधनस्थाः ।
लग्ने वाऽशुभदृष्टे सुखितस्तत्रातुरो वाच्यः ॥२७॥

Sloka 27:—If the Moon should occupy an Upachaya house—3rd, 6th, 10th or 11th—and the benefics Kendras, Trikonas and the 8th house, and if the Lagna be aspected by malefics, even a healthy person should be declared to be ill at the time of query.

परिपूर्णतनुश्चन्द्रो लग्नोपगतो निरीक्षितो गुरुणा ।
गुरुशुक्रौ केन्द्रे वा विपीडितार्त्तोऽपि सुखितः स्यात् ॥२८॥

Sloka 28:—If the Moon, with her digits full be posited in the Ascendant, and be aspected by Jupiter, or if Jupiter and Venus occupy Kendras, a sick person, though suffering acutely, will be cured.

Notes—The Moon is said to be full from the 11th day of the bright fortnight till the 5th of the dark fortnight.

नीलकण्ठ has elaborately discussed this question in the following verses—

"विलग्ने षष्ठपः पापो जन्मराशिं निरीक्षते ।
रोगिणस्तस्य मरणं निश्चयेन वदेद्बुधः ॥

"If the lord of the 6th house, who is a malefic occupies the Lagna of query and aspects the Moon's position at birth, an intelligent astrologer should unequivocally predict the death of the patient concerned.

चतुर्थाष्टमगे चन्द्रे पापमध्यगतेऽपि वा ।
मृतिः स्याद्बलसंयुक्ते सौम्यदृष्ट्या चिरात्सुखम् ॥

If the Moon be posited in the 4th or 8th house or be between malefics, the patient will not survive; but if she be strong and aspected by benefics, he will be cured after a long time.

विधौ लग्ने स्मरे भानौ रोगी याति यमालयम् ।
प्रश्ने क्रूरग्रहे लग्ने रोगवृद्धिश्चिकित्सकात् ।
तथा लग्नगते सौम्ये वैद्योक्तममृतं वचः ॥

If the Moon be in the Lagna and the Sun in the 7th house, the patient would depart for the abode of Death. When the Lagna at query is occupied by a malefic, the illness of the patient becomes serious on account of the physician. Similarly when it is occupied by a benefic, the prescription given by him is verily nectar.

लग्नं वैद्यो द्यूनं व्याधिः खं रोगी तुर्यमौषधम् ।
रोगिणो भिषजो मैत्री मैत्री भैषजरोगयोः ।
व्याधेरुपशमो वाच्यः प्रकोपः शात्रवे तयोः ॥

In the chart of the query, the physician is represented by the Lagna, disease by the 7th house, the patient by the 10th and the medicine by the 4th house. If there be friendship between the patient and the physician, and between the medicine and the illness, the disease could be got rid of. But if there be enmity between the two, it would be aggravated. (The friendship or otherwise of the signs is to be deduced from the relationship of their lords, both temporary and permanent, as well as from the Vasya aspect of the signs).

लग्ननाथे च सबले केन्द्रसंस्थे शुभग्रहे ।
उच्चगे वा त्रिकोणे वा रोगी जीवति निश्चयम् ॥

If the lord of the Ascendant being a benefic is strong and posited in a Kendra, Kona, or his exaltation (or if the lord of the Lagna is strong and if a benefic is posited in a Kendra, Kona or his exaltation), the patient will certainly survive.

एकः शुभो बली लग्ने त्रायते रोगपीडितम् ।
सौम्या धर्मारिलाभस्थास्तृतीयस्था गदापहाः ॥"

One strong benefic in the Lagna saves the patient. And benefics in general, posited in the 3rd, 6th, 9th and 11th houses, contribute to the cure of the disease."

The same astrologer gives the clues to find out the deities, etc., that have caused a person's disease, death, etc.—

"वह्नयङ्कद्वादशे षष्ठे लग्नात्पापग्रहो यदि ।
हतो गदैर्जलैः शस्त्रैस्तस्य दोषः कुलोद्भवः ॥

"If there be a malefic in the 3rd, 6th, 9th or 12th house from the Lagna, the person concerned dies of some disease, or is drowned in water or killed by weapons on account of some curse of his own family.

देवस्य मेषे गवि पितृपक्षे आकाशदेव्या मिथुनेऽथ कर्के ।
स्याच्छाकिनी क्षेत्रपतिस्तु सिंहे स्त्रियां कुलार्हा च तुले तु मातुः ॥
नागस्त्वलौ यक्षपतिर्धनुष्ये नक्रेऽम्बुदेव्यास्तु घटे तु यक्षी ।
झषे कुलोपासितदैवतस्य दोषो भवेद्धर्मबहिष्कृताय ॥

When the malefic mentioned above is in Mesha, death is due to the curse or wrath of some God; when in Vrishabha, it is due to that of the *Manes*; when in Mithuna, to that of the atmospheric Goddess; when in Karkataka, to the evil spirit called Sakini; when in Simha, to the wrath of the presiding deity of the place; when in Kanya, to that of a noble lady; when in Tula, to the curse of the mother; when in Vrischika, to that of serpents; when in Dhanus, to that of the lord of Yakshas; when in Makara, to that of the water-deity; when in Kumbha, to that of a Yakshi; and when in Meena, to that of the tutelary deity. The above deities trouble a person who has swerved from the path of Dharma.

प्रेताश्च राहौ पितरः सुरेज्ये चन्द्रेऽम्बुदेव्यस्तपनेऽपि देव्यः ।
स्वगोत्रदेव्यश्च शनौ बुधे च भवन्ति भूता व्ययरन्ध्रसंस्थे ॥
शाकिन्य आरे भृगुजेऽम्बुदेव्यो गृह्णन्ति मर्त्यं विमुखं मुकुन्दात् ॥

When Rahu is in the 8th or 12th house, the disaster was caused by the departed spirits (wandering on account of there being no obsequial rites for them), when Jupiter, by the *Manes*; when the Moon, by the water-deities; when the Sun, by Goddesses; when Saturn, by the Goddesses worshipped in his family; when Mercury, by devils; when Mars, by Sakinees; and when Venus, by water-deities. All these catch and torment a person who is averse to Lord Mukunda, *i.e.*, does not worship him with devotion.

स्वर्क्षोच्चगे वीर्ययुते च साध्याश्चन्द्रे च नीचे विबले न साध्याः ॥
केन्द्रस्थैर्बलिभिः पापैरसाध्या देवतागणाः ।
सौम्यग्रहैश्च केन्द्रस्थैः साध्या मन्त्रस्तवार्चनैः ॥

If the above planets are strong and are posited in their own houses or exaltation signs, the respective deities can be propitiated, whereas if the Moon is weak or in debilitation, they cannot be appeased. When malefics endowed with great strength occupy Kendras, the deities cannot be propitiated; and when benefics are in Kendras (and are also strong), they can be propitiated by the chanting of Vedic hymns, invocations and worship.

"कण्टकाष्टत्रिकोणस्थाः शुभा उपचये शशी ।
लग्ने च शुभसन्दृष्टे रोगी रोगाद्विमुच्यते ॥"

"When benefics occupy Kendras, Konas or the 8th

house, when the Moon occupies an Upachaya house and when the Lagna is aspected by benefics, the patient will be cured of his disease."

The above author **नीलकण्ठ** says in this connection:— **रोगग्रहणमुपलक्षणम् । सन्तानप्रतिबन्धादावप्येवं दोषनिरूपणम् ।** The term, disease, is comprehensive: The cause of obstruction to progeny, efc., in the form of a curse should be divined in the same manner.

The following verses of the **प्रश्नचन्द्रिका** will also be of interest in this connection :—

रोगस्थानाद्भवेदस्ते पापखेटयुतेऽपि वा ।
तत्षष्ठे चन्द्रसंयुक्ते मरणं रोगिणां ध्रुवम् ॥

"When the 7th house from the house of illness (*i.e.*, the 6th one), *viz.*, the 12th Bhava, is either occupied or aspected by malefics, and when the above house of illness is occupied by the Moon, patients will surely die.

आरूढान्मरणस्थानं तस्मादष्टमतः शशी ।
पापाः पश्यन्ति चेन्मृत्युं रोगिणां कथयेत्सुधीः ॥

When the Moon is posited in the 8th house from the Lagna (the idea of the author is not the 8th from the house of Death, but the 8th from the Lagna itself) at query and is aspected by malefics, a wise astrologer should predict the death of patients.

तृतीये भानुसंयुक्ते दशमे पापसंयुते ।
दशाहान्मरणं ब्रूयाच्छुक्रजीवौ तृतीयगौ ।
सप्ताहान्मरणं ब्रूयाद्रोगिणामिति बुद्धिमान् ॥

If the 3rd house be occupied by the Sun, and the 10th by a malefic, the patient will die within ten days. If Jupiter and Venus occupy the 3rd house, he will die within a week.

उदये चतुरश्रे वा पापे त्वष्टदिनान्मृतिः ।
लग्नद्वितीयगाः पापाश्चतुर्दशदिनान्मृतिः ॥

If the Lagna, the 4th or the 8th house be occupied by a malefic, the person will die within eight days; andif the Lagna and the 2nd house be occupied by malefics, he will die within a fortnight.

लग्नाद्द्विनिधने पापा दशमे पापसंयुते ।
त्रिदिनान्मरणं किन्तु दशमे पापसंयुते ।
तस्मात्सप्तमगाः पापा मृतिर्दशदिनाद्भवेत् ॥ "

When the 2nd, 8th and 10th houses are similarly occupied by malefics, the patient will die within three days. But when there are malefics both in the 10th house and in the house 10th therefrom (*i.e.*, 7th from Lagna), he will pass away within ten days."

In the following verses the author discusses Yogas that determine the question of marriage—

जामित्तो ऽचयगतः शीतांशुर्जीववीक्षितः कुरुते ।
स्त्रीलाभं पापयुतोऽवलोकितो वाऽपि तन्नाशम् ॥२९॥

Sloka 29:—The Moon, occupying the 7th or an Upachaya house (3rd, 6th, 10th or 11th) and aspected by Jupiter, confers a bride on the querist,

while, when aspected by or conjoined with malefics, she does not contribute to the acquisition of a bride.

Notes—**वासवानन्द** adds the 2nd house also to those mentioned by our author—

"धनविक्रमखारिलाभकामोषगतोऽब्जो गुरुवीक्षितः करोति ।
वनितासिमतोऽन्यभावगोऽसौ सहितः पापखगैरलब्धिमस्याः ॥"

दुश्चिक्यतनयसप्तमरिपुलाभगतः शशी विलग्नर्क्षात् ।
गुरुरविसौम्यैर्दृष्टो विवाहदः स्यात्तथा सौम्याः ॥३०॥
केन्द्रत्रिकोणगा वा सप्तमभवनं शुभग्रहस्य यदि ।
तज्जातीयां लभते पापर्क्षे विगतरूपां च ॥३१॥

Slokas 30-31:—The Moon, occupying the 3rd, 5th, 6th, 7th or 11th house from the Lagna at query and aspected by Jupiter, the Sun and Mercury, helps the marriage of the querist. So do the benefics posited in Kendras or Konas. If the 7th house belongs to a benefic, the person will get a bride of the category (class), characteristics, complexion, *etc.*, of that planet; but, if it belongs to a malefic, he will get an ugly bride.

Notes—**पृथुयशाः** too gives the same idea in VII-2. **जीवनाथ** puts this idea thus:—

"त्रिकोणकेन्द्रगा गुरुज्ञशुक्रशीतभानवो
यदीह लग्नतो भवन्ति वा विवाहकारकाः ॥"

"Jupiter, Mercury, Venus and the Moon occupying Kendras or Konas from the Ascendant, promote the marriage of the person concerned." The **नीलकण्ठी** treats of this subject and allied ones in great detail:—

यदि लग्नपो विधुर्वा द्यूने तदयाचितां स्त्रियं लभते ॥

If the lord of the Lagna or the Moon be posited in the 7th house, the person concerned will get a damsel without seeking.

एषा कुमारिका किल निर्दोषा किं न वेति पृच्छायाम् ।
लग्ने स्थिते स्थिरर्क्षे लग्नपशशिनोश्च निर्दोषा ॥

In a query as to whether the maiden concerned is unspoilt (pure) or not, if the Lagna be an immovable sign and both the Moon and the lord of the Lagna occupy immovable signs, she is of unsullied character.

चरराशिगतैरेतैरियं कुमार्यपि च जातदोषा स्यात् ।
द्विशरीरस्थे चन्द्रे चरलग्ने स्वल्पदोषा स्यात् ॥

If the above three (*viz.*, the Lagna, its lord and the Moon) be posited in movable signs, the girl, though in maidenhood, is spoilt. But if the Moon is in a dual sign and the Lagna is a movable sign, her flaw is negligible.

शशिभौमावेकर्क्षे स्थिरवर्जे तत्परेण गुप्तमियम् ।
रमिता शनिचन्द्रमसोर्लग्नगयोः प्रकटमुपभुक्ता ॥

If the Moon and Mars are conjoined in a sign which

is not immovable, the girl must have been enjoyed secretly by another; if Saturn and the Moon are posited in the Ascendant, she must have been enjoyed openly by another.

यदि भौमशनी केन्द्रे विधुदृष्टो वृश्चिकेऽथ शुक्रः स्यात् ।
तद्द्रेष्काणेऽथ तदा निर्भ्रान्तं जातदोषैवा ॥

If Mars and Saturn are posited in a Kendra, and Venus is aspected by the Moon in sign Scorpio or in the decanate bearing that name, the girl is undoubtedly unchaste.

The सङ्केतनिधि of रामदयालु mentions some Yogas for determining marriage, *etc.*:—

"विवाहपृच्छासु मदद्विवृद्धिगः
शशीज्यदृष्टो वनितासिकृन्मतः ।
जलाङ्कपश्चाङ्कमृतिव्ययस्थितः
खलेक्षिताढ्योऽस्य निरोधकृद्विधुः ॥ VIII–24

At a query of marriage, if the Moon be posited in the 7th, 2nd or an Upachaya house, and be also aspected by Jupiter, the person will get a damsel easily. But if the Moon be in the 4th, 1st, 5th, 9th, 8th or 12th house, and be conjoined with or aspected by malefics, there will be obstacles to his securing one.

ज्ञार्कैज्यदृग्विधुरद्यरिविक्रमाज्ञा-
ऽऽयेषु स्वियं वितरतीष्टतमां शुभर्क्षे ।
स्त्र्यर्थास्तयेऽन्त्यतनुपावितरेतरस्थौ
वाङ्गास्तपौ च निजभोच्चगतौ कवीन्दू ॥ *Ibid*–25

When the Moon is posited in the 7th, 6th, 3rd,

10th or 11th, house, which belongs to a benefic, and is aspected by Mercury, the Sun and Jupiter, the querist will get a girl whom he loves most. The same effect will follow, when the lord of the laqna and the 12th house exchange places, or when the lords of the 1st and 7th houses occupy each the other's house, or when Venus and the Moon are placed in their own houses or exaltation signs.

यदि लग्नगतं सितचन्द्रगृहं
बलिसद्ग्रहदृष्टयुतं शुभदम् ।
समभांशगतौ बलिचन्द्रसितौ
तनुवीक्षणतोऽप्यबलाप्तिकरौ ॥ *Ibid 26*

The same result will follow, when the Lagna belongs to Venus or the Moon, and is also aspected or occupied by a strong benefic. When the Moon and Venus endowed with strength and posited in even signs and even Navamsa aspect the Lagna, the querist will secure a good damsel.

अष्टषष्ठाङ्गगोऽब्जः स्मरे चेत् खलः
स्वामिनाशाय नागाब्दकैः सा वधूः ।
प्रश्नलग्नात्सुतस्थोऽरिदृष्टः खलो
नीचगश्चेद्वधूः साऽसती वाऽसुता ॥ *Ibid 27*

If at a query the Moon be posited in the Lagna, the 6th or the 8th house, and a malefic be in the 7th house, the girl would become a widow within eight years. If a malefic occupy the 5th house, be aspected by his enemy and be also posited in his debilitation sign, she would become either unchaste or barren.

नोद्वाहोऽसित उडुपे समर्क्षगेऽस-
दृष्टेऽष्टारिग उत साशुभेन्दुभृग्वोः ।
दारेशे व्ययरिपुदिग्गृहेहगे वा
नीचे सा सति खलु पूर्वदारनाशः ॥" *Ibid 28*

The querist will have no marriage, when the Moon in the dark fortnight (or, and Saturn?) occupies an even sign identical with the 6th or 8th house and is aspected by malefics. The same effect may be expected when the Moon and Venus conjoined with malefics are under the above conditions. The person will lose his first wife, when the lord of the 7th house conjoined with a malefic is posited in the 12th, 6th, 9th or 1st house or is in depression."

In the following verses the author treats of questions relating to pregnancy as well as the sex of the issue :—

पञ्चमलाभोपगतैः सौम्यैः स्त्री गर्भिणीति वाच्यं वै ।
जीवरविलग्नचन्द्रा विषमर्क्षगता नरं कुर्युः ॥३२॥
समराशिगताः कन्यां मिश्रोपगते बलाधिकाद्वाच्यम् ।
सौरो विषमर्क्षगतो लग्नात्पुंजन्मदः प्रोक्तः ॥३३॥

Slokas 32-33.—Benefics in the 5th and the 11th house declare that the woman in question is *enceinte.* And Jupiter, the Sun, the Moon and the Ascendant occupying odd signs lead to the birth of a male child, while occupying even signs they cause the birth of a female child. If they occupy both even

and odd signs, the prediction will have to be made through the preponderance of the strength of the planets, i.e., through the strongest of them. Saturn occupying an odd house counted from the Lagna is said to lead to the birth of a male child.

Notes: The commentator **मुकुन्दराम** interprets **विषमर्क्ष** and **समराशि** as odd and even signs respectively, counted from the Lagna. In that case, the Lagna will always be an odd sign. This line of interpretation seems to be absurd. For, otherwise the author would not have specially mentioned **लग्नाद्विषमर्क्षगतः**. Hence the counting must be made ordinarily from sign Mesha only. For a similar idea refer to **षट्पञ्चाशिका** VII-1 "**विषमस्थितेऽर्कपुत्रे सुतस्य जन्मान्यथाङ्गनायाश्च**।" and to **बृहज्जातक** IV-11 and 12.

"**ओजर्क्षे पुरुषांशकेषु बलिभिर्लग्नार्कगुर्विन्दुभिः**
पुंजन्म प्रवदेत्समांशकगतैर्युग्मेषु तैर्योषितः।
गुर्वर्कौ विषमे नरं शशिसितौ वक्रश्च युग्मे स्त्रियं
व्यङ्गस्था बुधवीक्षणाच्च यमलौ कुर्वन्ति पक्षे स्वके॥
विहाय लग्नं विषमर्क्षसंस्थः सौरोऽपि पुंजन्मकरो विलग्नात्॥"

"When the Lagna, the Sun, Jupiter and the Moon are strong and are posited in odd signs and odd Navamsas, the birth of a male child should be predicted, while if they are posited in even Rasis and even Navamsas, the birth of a female child should be predicted. Jupiter and the Sun in odd signs indicate a male child, while the Moon, Venus and Mars in even signs, a female child. The above planets occupying dual Navamsas and having the

aspect of Mercury on them produce twins corresponding to the character of the dual sign to which the Navamsa belongs. Even Saturn occupying an odd house from the Lagna (but not the Lagna itself) indicates the birth of a male child."

(विषमर्क्षे गुरुशुक्रौ बलिनौ पुंजन्मदौ प्रश्ने ।
गुरुभौमशीतकिरणा युग्मर्क्षगताः स्त्रियं कुर्युः॥३४॥)

Sloka 34.—At a query Jupiter and Venus endowed with strength and posited in odd signs, lead to the birth of a boy, whereas Jupiter, Mars and the Moon in even signs cause the birth of a girl.

Notes: The षट्पञ्चाशिका VII-5 may be referred to here:—

("पुंवर्गे लग्नगते पुङ्ग्रहदृष्टे बलान्विते पुरुषः ।
युग्मे स्त्रीग्रहदृष्टे स्त्री बुधयुक्ते तु गर्भयुता ॥")

"If the Varga of the Ascendant is masculine, is strong and aspected by male planets, the child to be born will be male. If the said Varga is feminine and is aspected by female planets, it will be female. If the Ascendant is occupied by Mercury, the woman concerned is pregnant."

Vide the चिन्तामणि—

("पञ्चमेशोऽथ लग्नेशो विषमर्क्षगतौ यदा ।
पुत्रजन्मप्रदौ ज्ञेयौ कन्यानां समराशिगौ ॥")

"If both the lords of the Lagna and the 5th house

are posited in odd houses or even ones, they lead to the brith of a son or daughter in order.

(सुताधिपं नृराशिस्थं पुंराशिस्थोऽपि लग्नपः ।
वीक्षते पुत्रदः प्रोक्तो युग्मराशौ च दारिका ॥)

If the lord of the Lagna posited in a masculine (odd) sign aspects the lord of the 5th house occupying a biped sign, the birth of a son is indicated, while if the lord of the Lagna posited in an even sign aspects the other, there will be the birth of a daughter.

युग्मराशिगते लग्ने यदा तत्र शुभग्रहाः ।
गर्भेऽपत्यद्वयं वाच्यं दैवज्ञेन विपश्चिता ॥

When the rising sign is a dual Rasi, occupied by benefics, an intelligent asprologer should predict the presence of two children in the womb. *cf.*, the **नीलकण्ठी** also, page 125—

(" पुंस्त्र्यग्रहाः पुत्रगृहं विलग्ना-
त्पश्यन्ति यावन्त इहातिवीर्याः ।
तत्संख्यकाः स्युस्तनयाश्च कन्याः
शुभेशयोगात्सुतभांशतुल्याः ॥ "

The number of sons and daughters depends on the number of very strong masculine and feminine planets respectively aspecting the 5th house from the Lagna It may correspond to the number of Navamsas of the 5th house that are conjoined with benefics or their lords.

पुत्रालये सिंहवृषालिकन्याः प्रश्नोदयाज्जन्मभतस्तथेन्दोः ।
अल्पप्रजः सन्ततिपृच्छकः स्यात्पापैः सुतर्क्षे सहितेक्षिते वा ॥

When sign Leo, Taurus, Scorpio or Virgo happens to be the 5th house from the Lagna and the Moon at query and from the Moon at birth, the person that wants to ascertain his issue will have very few children, if the 5th, house mentioned above be also aspected by or conjoined with malefics.

स्वर्क्षस्थितौ रन्ध्रगतौ यमार्कौ
प्रष्टुः स्त्रियं सन्दिशतश्च वन्ध्याम् ।
छिद्रस्थितौ चन्द्रबुधौ सदोषां
वा काकवन्ध्यां तनयाप्रसूतिम् ॥

When the Sun and Saturn are in their own house identical with the 8th Bhava, the querist's wife is barren; and when the Moon and Mercury are in the 8th house, she is utterly sterile, or has some organic defect or she will give birth to a daughter.

मृतप्रजा छिद्रगयोः सितेज्ययोर्गर्भस्रवा भूमिसुतेऽष्टमर्क्षे ।
छिद्रेश्वरे छिद्रगतेऽतिवीर्ये पुष्पं न विन्दत्यबला सुतप्रदम् ॥

When Venus and Jupiter occupy the 8th house, her children will die; when Mars occupies that house, she will have abortions; and when the lord of the 8th house is in the 8th house itself and is very strong, her menses will not have the potentiality of begetting children.

शुक्रार्कयोरष्टमसंस्थयोर्वा क्रूरैर्धनान्त्याष्टमराशिसंस्थैः ।
जाता पुरस्तान्म्रियते प्रजा वै प्रष्टुर्न चाग्रे शुभसन्ततिः स्यात् ॥

If Venus and the Sun are posited in the 8th house, or malefics occupy the 2nd, 12th and 8th houses, the offspring will die before they see the light of

day and there will be no children born with long life in the future to the querist.

रिःफेश्वरे के द्रगते च सौम्यैर्युतेक्षिते जीवति बालकश्च ।
आपूर्यमाणे शुभयुक्त इन्दौ केन्द्रे शिशुर्जीवति दीर्घकालम् ॥

It the lord of the 12th house be posited in a Kendra and be also conjoined with or aspected by benefics, the child to be born will live; and if the Moon, almost full, be posited is in a Kendra and conjoined with benefics, the child will live long.

चन्द्रयुक्तेक्षिते गर्भे सौम्ययुक्तेक्षितेऽपि वा ।
उच्चस्थेऽभ्युदिते तत्र पुण्यापत्यं प्रजायते ॥

When the 5th house is occupied or aspected by the Moon or a benefic, or when the Moon or the benefic is rising along with the Ascendant identical with her or his exaltation sign, a child with a long lease of life will be born.

क्रूरश्चेदन्त्यपतिर्दग्धश्चापोक्लिमे युक्तः ।
क्रूरैस्तु जातमात्रो म्रियते बालोऽथवा गर्भे ॥

If the lord of the 12th house be a malefic burnt by the Sun's rays, posited in an Apoklima house (3rd, 6th, 9th or 12th) and be conjoined with malefics, the child dies soon after birth or in the womb itself.

प्रसवज्ञानप्रश्ने भुक्ताल्लग्नांशकान् परित्यज्य ।
भोग्याद्विचिन्त्य शेषाननुमित्यैवं वदेद्दिवसान् ॥"

At a query regarding the probable time of delivery of a child the number of Navamsas that

have already risen gives the number of months that have elapsed for the foetus and that of the Navamasas that have yet to rise gives the number of months preceding the birth of the child."

The **भुवनदीपक** gives another method of computing the period of growth of the foetus:—

"मासज्ञानस्य पृच्छायां गर्भिण्या भृगुनन्दनः ।
लग्नात्स्याद्यावति स्थाने मासानाख्याति तावतः ।
सुतात्संख्या तदा वाच्या यदा धर्मात्परं गतः ॥"

"At a query about the period of growth of the foetus, the number of months is given by the number of the Rasi occupied by Venus counted from the Lagna. It he occupies any house beyond the 9th, then the counting should be made from the 5th house. *cf.* **सङ्केतनिधि** VIII- 31 and 33.—

"सुस्थौ यत्र कुजसितौ सरकशुक्रा-
वेकस्थौ शरदि च तत्र गर्भिणी स्त्री ।
लग्नस्थे सकुजयमे तु गर्भहानि-
र्यद्वेन्दौ कुजयमभे तदाढ्यदृष्टे ॥

"At a query as to when a woman will conceive, it should be said that conception will take place in the year in which Mars and Venus (representing blood and semen) are conjoined in an auspicious house. The child in the womb will be destroyed, if Mars and Saturn jorntly occupy the Ascendant. The same thing may happen, when the Moon is posited in a sign owned by Mars or Saturn or is conjoined with or aspected by the two planets.

अन्तर्वत्न्यभिधावर्णस्तिथिना च शरेन्दुभिः ।
युक्तास्तष्टाः खगैः शेषे समे स्त्री विषमे नरः ॥ ''

Note the number indicated by the letters constituting the name of the expectant mother (according to the **कटपय** rule). Add to this the number of the Tithi of the particular day (reckond from the 1st day of the lunar month). Add further 15 to the sum and divide this number by 9. If the remainder is an even number, the child will be female; if odd, it will be male."

cf. also **वासवानन्द** :—

" जीवादित्यौ विषमभयातौ पुत्रं विद्याद्यदि बलयुक्तौ ।
युग्मर्क्षस्थाः कुजकविसोमाः कन्यायाः स्युर्जन्मकरास्ते ॥ ''

"Jupiter and the Sun endowed with strength and posited in odd signs give a son, while Mars, Venus and the Moon in even signs, a daughter."

In the following verses, the anthor describes the method of ascertaining the various 'tastes' enjoyed by querists—

कटुको लवणस्तिक्तो मिश्रो मधुराम्लकौ कषायश्च ।
सूर्यादितो रसः स्यात्प्रश्ने बलवांश्चतुष्टयगः ॥३५॥
पश्यति यस्तत्काले लग्नगतस्य ग्रहस्य यः प्रोक्तः ।
स रसः प्रष्टुर्वाच्यो भोजनकाले त्वयं क्रमादपरः ॥३६॥
सौम्यर्क्षगतस्य शुभं पापर्क्षगतस्य नीरसं वाच्यम् ।
विपरीतगतेरग्रे प्राप्तमपि न भक्षयेत्प्रोक्तम् ॥३७॥

Slokas 35-37.—The tastes attributed to the planets beginning with the Sun are (1) pungent, (2) salt, (3) bitter, (4) mixture of many tastes, (5) sweet, (6) sour and (7) astringent. Whichever planet at query is strong and posited in a Kendra, or whichever planet aspects the Lagna, or whichever planet is posited in the Lagna at the time, the tastes belonging to that planet should be declared to have been enjoyed by the querist during his meal. Moreover, if the planet mentioned above occupies the sign of a benefic, the food eaten must be very delicious and wholesome, while, if he occupies that of a malefic, it must be dry and insipid. If the above planet be retrograde, the person would not eat even the food that is placed before him.

Notes:— **नीलकण्ठ** has given a clear and clever analysis of this subject as follows—

"तिलान्नमर्के हिमगौ सुतण्डुला भौमे मसूराश्चणकाश्च भोज्यम् ।
बुधे समुद्गः खलु राजमाषा गुरौ सगोधूमभुजिः सवीर्ये ।
शुक्रे यवा वाजरिका युगन्धरा शनौ कुलत्थादि समाषमन्नम् ।
भोज्यं तुषान्नं शिखिराहुवीर्याच्छुभग्रहालोकनतः सहर्षम् ॥

"When the Sun is strong and posited in one of the above positions (or the Lagna itself), the food eaten is mixed with sesamum ; when the Moon, it is a fine rice-meal; when Mars, it consists of Masura (a kind of pulse or lentil) and Bengal gram ; when Mercury, it is mixed with green gram and Rajamasha (a kind of

bean ಅಳಸಂಡೆ); when Jupiter, the food consists of wheat and other things; when Venus, it is barley, Vajarika and Yugandhara ; when Saturn, it is horse-gram, black gram *etc.* and when Rahu or Ketu, it is mixed with husk or chaff. It there is the aspect of benefics on the above planets, the food wtll be eaten with pleasure.

सूर्ये मूलं पुष्पमिन्दौ कुजे स्यात्पत्रं शाखा चापि शाकं सवीर्यं ।
शुक्रेज्यज्ञैर्व्यञ्जनं भूरिभेदं मन्देनेत्थं सामिषं राहुकेत्वोः ॥"

Again when the Sun is sstong in any of the above positions, the curry is made of roots ; when the Moon, of flowers; when Mars, of leaves, branches and greens; when Venus, Jupiter or Mercury, it is of several varieties; and when Saturn, Rahu or Ketu, it is prepared with meat."

cf. the प्रश्नतन्त्र—

'कीदङ्मयाद्य भुक्तं पृच्छायां यदि भवेत्स्थिरं लग्नम् ।
तद्भुक्तमेकवेलं व्यात्मनि वेलाद्वयं चरे त्वसकृत् ॥"

"At a query as to what sort of food, *etc* , the querist has eaten on the particular day, if the Ascendant is an immovable sign, it should be said that he has eaten only once; if it is a dual sign, twice; and if a moveble one, several times.

चन्द्रे लग्नगते स्यात्क्षारं भौमे कटुकं तथा गुरावम्लम् ।
मधुरं दिनकृत्ते तिक्तं शुक्रे स्निग्धं बुधे च सर्वरसम् ।
मन्दे कषायं..... ॥

When the Moon occupies the Lagna, the food is full of salt; when Mars, it is pungent; when Jupiter,

sour; when the Sun, sweet; when Venus, bitter; when Mercury, it is a mixture of all tastes but very pleasant and juicy; and when Saturn, it is astringent. (This may be interpreted in another manner also: **मधुरं** can be tacked on with Jupiter **तिक्तं** with the Sun and **स्निग्ध** with Venus).

चन्द्रे स्वनाथदृष्टे सुखभोजनमन्यथा कष्टात् ॥

When the Moon is aspected by the lord of the sign she occupies, the person must have had a happy meal, otherwise a wretched one (or a meal obtained with great difficulty).

लग्नस्थिते सूर्यसुतेऽथ राहौ
सूर्येक्षिते वैरिनिमन्त्रितस्य ।
स्याच्छस्त्रघातः शशिभौमयोश्च
लग्नस्थयोः सौरिदृशास्ति घातः ॥

If Saturn or Rahu is posited in the Lagna and is also aspected by the Sun, the person will be invited to a dinner by his enemy and be wounded by weapons; and if the Moon and Mars are in the Lagna and are aspected by Saturn, then too he will receive blows.

जीवे सिते चन्द्रगते बलाढ्ये चन्द्रे बुधे केन्द्रगते शुभान्विते ।
त्रिलाभषष्ठास्पदगैश्च पापैः स्यात्प्रेमनिर्वैरकरं सुभोजनम् ॥
लग्नाधिपो भोज्यदाता सुखेशो भोज्यमीरितम् ।
बुभुक्षा मदपः कर्मपतिर्भोक्तेति चिन्तयेत् ॥
लग्ने लाभे च सत्खेटयुतदृष्टे सुभोजनम् ॥"

When Jupiter and Venus, endowed with strength, are conjoined with the Moon or when the Moon

and Mercury are posited in a Kendra house and are also associated with benefics, and when malefics are in the 3rd; 6th, 10th and 11th houses, the person will have (or has had) a hearty and delicious dinner leading to mutual love and the purging of all traces of hatred. The lord of the Lagna represents the giver of food; the lord of the 4th house, the food; that of the 7th house, hunger (appetite); and that of the 10th house, the eater. If the 1st. and 11th houses are conjoined with or aspected by benefics, the person will get good food."

In the following verses the author discusses dreams:—

रविलग्ने दीप्ताग्निर्लोहितवसनानि दर्शनं नृपते: ।
शिशिरकिरणे तु नारी सितकुसुमश्वेतवस्त्ररत्नानि ॥३८॥

Sloka 38—If the Sun occupies the Lagna at a query regarding dreams, the person must have seen in dream a blazing fire, red garments or a king; if the Moon is there, a damsel, flowers, clothes and gems—all white.

भौमे सुवर्णविद्रुमरक्तस्रावं तथार्द्रमांसमपि ।
खेगमनं शशिपुत्रे जीवे सह बन्धुभिर्योगः ॥३९॥

Sloka 39—If Mars occupies the Lagna, the objects seen in dream are gold, corals, flow of blood and

raw meat; if Mercury, flying in the sky (either of himself or others) and if Jupiter, association with one's relatives.

जलसन्तरणं शुक्रे तुङ्गारोहं वदेत्पतङ्गसुते ।
लग्नस्थे वक्तव्यं मिश्रैर्मिश्रं तथा प्रश्नम् ॥४०॥

Sloka 40—If Venus is in the Lagna, he must have seen crossing a river or sea; and if Saturn, climbing some high or elevated place such as a mountain. If there are more planets in the Lagna, the results also will be a mixture of the above.

रिपुनीचोपगतैर्दुःस्वप्नं निर्दिशद्ग्रहैर्विवर्जितैः ॥
रविकिरणमुषितदेहैः प्रष्टुः स्वप्ने वदेद्रङ्गम् ॥४१॥

Sloka 41.—If the planets occupy their inimical or debilitation signs, the dream must be declared to be an inauspicious one. If they are not conjoined with those that are eclipsed by the Sun's rays (or if they are not eclipsed), it may be said that the querist saw a theatrical stage in dream (or colours?).

Notes: The second quarter of this verse is faulty, for the 2nd Gana consists of five Matras instead of four, though the whole quarter contains 18 Matras.

रविलग्ने शशिदृष्टे रविशशिनौ सप्तमे विलग्नाद्वा ।
स्वप्नो दृष्टः प्रवदेत्प्रष्टुर्लग्नान्तरात्कालः ॥४२॥

Sloka 42.—When the Sun posited in the Lagna is aspected by the Moon, or when the Sun and the Moon are in the 7th house from the Lagna, it should be said that the querist did have a dream. And the time of the dream should be deduced from the Navamsas that have already risen in the Lagna.

cf. what नीलकण्ठ says on this subject.—

"लग्नांशगेऽर्के तनुगेऽपि वास्मिन्
दुःस्वप्नमीक्षेत यथार्कबिम्बम् ।
रक्ताम्बरं वह्निमथापि चन्द्रे
शुभ्राश्वरत्नाम्बरपुष्पवज्रम् ॥
स्त्रियः सुरूपाश्च कुजे सुवर्णं रक्ताम्बरस्रक्पशुविद्रुमाणि ।
बुधेऽहयः स्वर्गतिधर्मवार्ता गुरौ रतिर्धर्मकथा सरेक्षा ॥
सद्बन्धुसङ्गश्च सिते जलानां पारे गतिर्देवरतिर्विलासः ।
शनावरण्याद्रिगतिश्च नीचैः सङ्गश्च राहौ शिखिनीत्थमेव ॥

"When the Sun occupies the Lagna or its Navamsa Rasi, the querist must have had bad dreams such as the sight of the Sun's disc, red clothes and fire; when the Moon is in such a position, of a white horse, gems, clothes and flowers, diamonds and beautiful damsels; when Mars, of gold, red garments, garlands, animals and corals; when Mercury, of snakes; he will have a dream of ascending heaven and of hearing the news of meritorious acts; when Jupiter, of sport, talk of meritorious deeds, sight of Gods, and union with good persons and relatives; when Venus, of crossing the sea or river, sport of

Gods and sexual dalliance; when Saturn, of going over forests and mountains and associations with mean fellows; and when Rahu or Ketu, the same result as for Saturn is to be predicted.

सहजधीमदनायरिपुस्थितो यदि शशी गुरुभानुसितेक्षितः ।
नवमकेन्द्रगतेषु शुभेषु च स्वबलया मनुजो रमते तदा ॥

When the Moon, occupying the 3rd, 5th, 6th, 7th or 11th house, is aspected by Jupiter, the Sun and Venus, and when benefics are in the 9th or the Kendras, the querist must have had an enjoyable union with a beautiful and noble lady, in dream."

In the following verses, the author discusses the question of rain.—

कर्कमृगमीनलग्ना लग्नभगाः शशधरो विलग्नगतः ।
भृगुजो वा वृष्टिकरस्तथैव केन्द्रगो वदेत्प्राज्ञः ॥४३॥
सौम्यैर्दृष्टः प्रचुरं पापैश्च विलोकितो जलं स्वल्पम् ।
वर्षाप्रश्ने कुरुते जलसंज्ञकदर्शनादेवम् ॥४४॥

Slokas 43-44—If any one of the signs, Cancer, Capricorn and Pisces, happen to be the Ascendant at a query regarding rain, and the Moon or Venus occupies it, there will be good rain. Similarly, if the Moon or Venus is posited in a Kendra, being aspected by benefics, an intelligent astrologer should predict copious rain, whereas if the planet is aspected by malefics, there will be very little rain.

The same result will ensue, if things presaging water or bearing names connected with water are sighted.

Notes—cf. बृहत्संहिता XXVIII—1, 2, 5, 7, 8 *etc.*

"वर्षाप्रश्ने सलिलनिलयं राशिमाश्रित्य चन्द्रो
लग्नं यातो भवति यदि वा केन्द्रगः शुक्लपक्षे ।
सौम्यैर्दृष्टः प्रचुरमुदकं पापदृष्टोऽल्पमम्भः
प्रावृट्काले सृजति न चिराच्चन्द्रवद्भार्गवोऽपि ॥
आर्द्रं द्रव्यं स्पृशति यदि वा वारि तत्संज्ञकं वा
तोयासन्नो भवति यदि वा तोयकार्योन्मुखो वा ।
प्रष्टा वाचयः सलिलमचिरादस्ति निःसंशयेन
पृच्छाकाले सलिलमिति वा श्रूयते यत्र शब्दः ॥

"If the querist touches any wet object or water or any other liquid (pearls *etc.*), or stands near water, or is about to do something connected with water or a liquid or at the time the word water is heard in the place, then he should be told that there is rain ere long without any doubt.

मार्जारा भृशमवनिं नखैर्लिखन्तो
लोहानां मलनिचयः सविस्रगन्धः ।
रथ्यायां शिशुनिचिताश्च सेतुबन्धाः
सम्प्राप्तं जलमचिरान्निवेदयन्ति ॥

Cats scratching the earth very much with their nails, accumulation of rust on iron or bronze vessels with a musty smell and construction of bridges on the roads by children indicate immediate rain.

विनोपघातेन पिपीलिकानामण्डोपसङ्क्रान्तिरहिव्यवायः ।
द्रुमावरोहश्च भुजङ्गमानां वृष्टेर्निमित्तानि गवां प्लुतं च ॥

Ants shifting their eggs without any trouble (cause, snakes mating and climbing down the trees and cows' stampede are signs of rain.

नेच्छन्ति विनिर्गमं गृहाद्धुन्वन्ति श्रवणान् खुरानपि ।
पशवः पशुवच्च कुक्कुरा यद्वम्भः पततीति निर्दिशेत् ॥

If the domestic ainmals such as cows are reluctant to go out of the house and shake their ears and hoofs, or, if the dogs behave in the same manner, it should be declared that there will be rainfall soon."

रविशशिनोः सप्तमगौ भृगुरविजौ वेश्मगौ विलग्नाद्वा ।
द्वित्रिनिधनस्थितौ वा वर्षासमये जलप्रदा भवतः ॥४५॥

Sloka 45:—If at a query during the monsoon, Venus and Saturn occupy the 7th house from the Sun or the Moon, or the 2nd, 3rd, 4th or 8th house from the Lagna, they produce rain.

Notes—cf. **बृहत्संहिता** *XXVIII-19.*—

"प्रावृषि शीतकरो भृगुपुत्रात्सप्तमराशिगतः शुभदृष्टः ।
सूर्यसुतान्नवपञ्चमगो वा सप्तमगश्च जलागमनाय ॥"

If in the monsoon the Moon being placed in the 7th house from Venus or in the 5th, 7th or 9th house from Saturn, is aspected by benefics, there will be rain soon."

cf. **षट्पञ्चाशिका** *also* VII—3

"चन्द्रार्कयोः सप्तमगौ सितार्कौ सुखेष्टमे वापि तथा विलग्नात् ।
द्वितीयदुश्क्यगतौ तथा च वर्षासु वृष्टिं प्रवदेन्नराणाम् ॥"

cf. also वासवानन्द—

"मृगकर्कघटाण्डजस्थितस्तनुगोऽब्जो जलदः शुभेक्षितः ।
अपि कण्टकगस्तथास्तगो भृगुजश्चन्द्रवदेव कीर्तितः ॥
शुभखेचरवीक्षितादिमावनुयोगावसरे स्थिराम्बुदौ ।
लघुपुष्करदौ खलेक्षितौ भवगोऽब्जोऽपि शुभेक्षितोऽम्बुदः ॥
हिबुकर्क्षगतौ सितार्कजौ तनुतः प्रावृषि वृष्टिकारकौ ।
धनविक्रमरन्ध्रगौ तथा मिहिरात्कामगतावुताब्जतः ॥"

जलराशिगताः सौम्याः कण्टकधनसंस्थिता वा स्युः ।
उदयगते वा चन्द्रे पृच्छासमये वदेद्वृष्टिम् ॥४६॥

Sloka 46:—When at a query benefics are posited in watery signs (Cancer, Capricorn, Aquarius and Pisces) identical with (or, in) the 2nd or Kendra houses, or when the Moon is in the Lagna (which is also a watery sign), rain should be predicted.

Notes—cf. पृथुयशाः VII—4.

"सौम्या जलराशिस्थास्तृतीयधनकेन्द्रगाः सिते पक्षे ।
चन्द्रे वाप्युदयगते जलराशिस्थे वदेद्वर्षम् ॥"

Now the author explains the respective size of the signs which would be helpful in finding out the thief :—

मेषवृषभघटमीना ह्रस्वा नृयुग्मकर्किमकरधनूंषि ।
मध्या हरियुवतितुलालयः स्मृता लग्नगा दीर्घाः ॥४७॥

Sloka 47 :—Signs Aries, Taurus, Aquarius and Pisces are considered to be short; Gemini, Cancer, Capricorn and Sagittarius are of medium length; and Leo, Virgo, Libra and Scorpio are long. This consideration of size is made when the respective signs happen to be the Ascendant.

Notes:—According to **वैद्यनाथ**, Pisces is of moderate length. But **कल्याणवर्मा** agrees with our author. The second quarter is faulty as it has 19 Matras.

In the following verse, the author points out how to infer what is contained in the palm :

बलिनौ केन्द्रोपगतौ रविभौमौ धातुकारकौ प्रश्ने ।
बुधसौरी मूलकरौ शशिगुरुशुक्राः स्मृता जीवाः॥४८॥

Sloka 48 :—When at a query the Sun and Mars endowed with strength occupy Kendra houses, they lead to the inference of some metallic object; when Mercury and Saturn are in the same position, of a root or something belonging to a tree; and when the Moon, Jupiter and Venus are under similar circumstances, of some living being.

Notes:—In the **भुवनदीपक** of **पद्मप्रभु** the above classification is done differently :—

"मन्देन्दूरगभौमाः स्युर्धातुः सवितृभार्गवौ ।
मूल जीवश्च सौम्यश्च जीवं प्राहुर्महाधियः ॥"

"The wise declare that Saturn, the Moon, Rahu and Mars represent metals; the Sun and Venus, roots or trees; and Jupiter and Mercury, living beings." **वैद्यनाथ** says in **जा-पा**-II 15.

"शाखाधिपा जीवसितारबोधना
धातुस्वरूपद्युचरौ कुजारुणौ ।
मूलप्रधानौ तुहिनाकरार्कजौ
जीवौ सितार्यौ तु विमिश्रमिन्दुजः ॥"

Now the author assigns colours to the planets—

रक्तौ सूर्यावनिजौ श्वेतौ शशिभार्गवौ विनिर्दिष्टौ ।
हरितः सौम्यः प्रदिष्टो जीवः पीतः शनिस्तथा
कृष्णः ॥४९॥

Sloka 49.—The Sun and Mars are said to be red; the Moon and Venus white; Mercury green; Jupiter yellowish; and Saturn dark.

Notes:—cf., the **भुवनदीपक** for a similar division of colours—

"रक्तवर्णः कुजः प्रोक्तो धिषणः कनकद्युतिः ।
शुक्रः पिच्छसमः सौम्यो गौरकान्तिरथोष्णगुः ॥
मन्दारार्कस्य पुष्पेण समद्युतिरनुष्णगुः ।
कविरत्यन्तधवलः फणी कृष्णः शनिस्तथा ॥"

"Mars is said to be blood-red, Jupiter of golden hue, Mercury a mixture of white and blue, the Sun

very bright-red; the Moon is similar in colour to the flowers of Mandara and Arka (*i.e.*, white), Venus very white and both Rahu and Saturn black." *cf.*, also II—7 of **जातकपारिजात.**

In the following verses, the author explains the physical appearance of the planets—

चतुरस्रोऽर्को भौमो वृत्तः सुषिरेन्दुरिन्दुजो दीर्घः ।
दीर्घः सुतनुः शुक्रो जीवः परिवर्त्तुलो ज्ञेयः ॥५०॥
अतिसूक्ष्मो भृगुतनयो दीर्घः सुषिरोन्तराऽर्कतनयः स्यात् ।
हृतनष्टादौ प्रश्ने द्रव्यं सबलाद् ग्रहात्प्रवदेत् ॥५१॥

Slokas 50-51:—The Sun is square (or quadrangular) in shape, Mars round, the Moon like a hollow or burrow, Mercury tall, Venus tall and handsome, and Jupiter round; Venus is very thin and Saturn tall and hollow. At a query pertaining to theft or loss, the shape of the article should be determined from the strongest of the planets.

Notes —*cf.*, the **भुवनदीपक**—

"स्थूल इन्दुः सितः षण्ढश्चतुरस्रौ कुजोष्णगू ।
वर्तुलौ सौम्यधिषणौ दीर्घौ शनिभुजङ्गमौ ॥"

"The Moon is stout, Venus impotent, the Sun and Mars square, Mercury and Jupiter round, and Saturn and Rahu tall or long."

Now the author shows the method of finding out the object of query—

मेषालिसिंहलग्ने क्रुजार्कयुक्ते निरीक्षितेऽप्यथवा ।
धातोश्चिन्तां प्रवदेद्वुगघटकन्यामृगैर्लग्नैः ॥५२॥
बुधरविजयुतैर्मूलं वृषतुलहरिमीनचापकर्कटकैः ।
चन्द्रगुरुशुक्रयुक्तैर्दृष्टैर्जीवो विनिर्देश्यः ॥५३॥

Slokas 52-53 :—When Sign Aries, Scorpio or Leo happens to be the Ascendant and is conjoined with or aspected by Mars and the Sun, the query relates to some mineral; when Gemini, Aquarius, Virgo or Capricorn is the Lagna and is conjoined with (or aspected by) Mercury and Saturn, it is about some root or wooden article; and when Taurus, Libra, Leo, Pisces, Sagittarius or Cancer is the Lagna and is conjoined with or aspected by the Moon, Jupiter and Venus, it should be said to be some living being such as man.

Notes—**पृथुयशाः** treats of this subject in a different manner—**षट्पञ्चाशिका** I-6-7.

"स्वांशे विलग्ने यदि वा त्रिकोणे स्वांशे
स्थितः पश्यति धातुचिन्ताम् ।
परांशकस्थश्च करोति जीवं
मूलं परांशोपगतः परांशम् ॥
धातुं मूलं जीवमित्योजराशौ
युग्मे विन्द्यादेतदेव प्रतीपम् ।
लग्ने योंऽशस्तत्क्रमाद्वृष्य एव
संक्षेपोऽयं विस्तरात्तत्प्रभेदः ॥"

"If a planet occupying a Navamsa of his own aspects his own Navamsa in the Lagna, the 5th or the 9th house, it is to be predicted that the query relates to some mineral; if the planet occupies another's Navamsa, it relates to a living being; and if the planet occupies and aspects another's Navamsa, it is about some root or vegetable. In an odd sign the nine Navamsas represent in order mineral, vegetable and animal repeated thrice. This order is reversed in the case of an even sign. The counting of the Navamsas must be made from the rising one of the Lagna, which will point out to what category it belongs."

Also *cf.*, VII—6 to 9 *Ibid*—

"कुमारिकां बालशशी बुधश्च वृद्धां शनिः सूर्यगुरू प्रसूताम् ।
स्त्रीं कर्कशां भौमसितौ विधत्त एवं वयः स्यात्पुरुषेषु चैवम् ॥"

"If the Ascendant is occupied or aspected by the young Moon (waxing Moon) or Mercury, the subject of enquiry is a girl; if by Saturn, an old woman; if by the Sun or Jupiter, a woman who was recently delivered; if by Mars or Venus, a coarse or hardy woman. This rule should be applied to the case of men too.

आत्मसमं लग्नगतैर्भ्राता सहजस्थितैः सुतः सुतगैः ।
माता वा भगिनी वा चतुर्थगैः शत्रुगैः शत्रुः ॥
भार्या सप्तमसंस्थैर्नवमे धर्माश्रितो गुरुर्दशमे ।
स्वांशपति मित्रशत्रुषु तथैव वाच्यं बलयुतेषु ॥

If there are strong planets posited in the Lagna of query, it refers to a person closely connected with

the querist (or his equal); if in the 3rd house, to his brother; if in the 5th house, to his son; if in the 4th house, to his mother or sister; if in the 6th, to his enemy; if in the 7th, to his wife; if in the 9th, to some religious performance of his; and if in the 10th house, to his preceptor or elder. Further, if the planet in the Lagna is the lord of the rising Navamsa and also strong, the query relates to himself; if he is a friend of the Lord of the above Navamsa, to his friend; and if an enemy, to his enemy.

चरलग्ने चरभागे मध्याद्भ्रष्टे प्रवासचिन्ता स्यात् ।
भ्रष्टः सप्तमभवनात्पुनर्निवृत्तो यदि न वक्री ॥"

If both the Lagna and its Navamsa are movable signs and if the Navamsa is one of the last four, the querist is thinking of a journey. If the planet that has fallen from the 7th house is not retrograde, the traveller has returned home."

cf., also VIII—12 & 13 of **सङ्केतनिधि**—

("प्रष्टुः स्वचिन्ता सबले कुजे
स्याज्जीवे स्त्रिया रात्रिकरे जनन्याः ।
वंशस्य शुक्रे सहजस्य सौम्येऽ-
ग्वाक्यों रिपूणां जनकस्य सूर्ये ॥")

"If at a query Mars is very strong, the querist thinks of himself or somebody or thing related to him; if Jupiter is in such a position, of his wife or some woman; if the Moon, of his mother; if Venus, of his family; if Mercury, of his brother; if Rahu or Saturn, of his enemies; and if the Sun is the strong planet, he thinks of his father.

"तनुलाभपयोश्च यो बली शशभृद्यत्र ततस्तु भावके ।
अनुयोगकृतो विचिन्तनं हृदि तद्भावगतस्य वस्तुनः ॥"

Find out which is stronger of the two planets *viz.*, the lords of the Lagna and the 11th house. Note also the number of houses the Moon is separated from the position of the stronger planet. The querist must be thinking of something pertaining to that Bhava (not counted from the Lagna). (If the Moon is in the 6th house counted from the stronger of the two, the subject of the query must be the querist's enemy)."

cf., the **भुवनदीपक** also—

शुक्रे चन्द्रे भवेद्रौप्यं बुधे स्वर्णमुदाहृतम् ।
गुरौ रत्नयुतं हेम सूर्ये मौक्तिकमुच्यते ।
भौमे त्रपु शनौ लोहं राहावस्थीति कीर्तयेत् ॥
धातोर्विनिश्चये ज्ञाते विशेषोऽस्मादुदाहृतः ॥"

"When it is established that the query relates to a mineral object, the astrologer should proceed to find out the details as follows—If Venus or the Moon is in the Lagna, it is silver; if Mercury is there, it is gold; if Jupiter, gold set with gems; if the Sun, it is pearl; if Mars, it is tin; if Saturn it is iron; and if Rahu is in the Lagna, it is bones."

The following verses may be read in the connection :—

आरूढलग्नाधिपतिस्तृतीयषष्ठाष्टमस्थो व्ययराशिगो वा ।
यदा भवेज्ज्यौतिषिकस्तदानीं विनिर्दिशेच्चोरहृतार्थपृच्छाम् ॥

"If the lord of the Ascendant occupies the 3rd, 6th, 8th or 12th house, the astrologer should state that the query is about a stolen article.

आरूढात्सप्तमाधीशो भूमिजो रविनन्दनः ।
रिपौ त्रये च रन्ध्रे वा द्वादशे वा स्थितो यदि ।
तदा चोरहृतप्रश्ना एवमीश्वरभाषितम् ॥

If the lord of the 7th house from the Lagna happens to be Saturn or Mars and is posited in one of the above four places, them too the same inference is to be made. This is the injunction of Lord Siva. (In this case the Lagna must be one of the four signs *viz.*, Taurus, Cancer, Leo and Libra).

"प्रश्नलग्नात्सप्तमेशः षष्ठे वा चाष्टमे भवेत् ।
द्वादशे वा तदा चौर्यप्रश्नं तं निर्दिशेद्बुधः ॥"

Or, if the lord of the 7th house from the Lagna occupies one of the Dussthanas, the same prediction should be made."

In the following verse the author shows how to find out the thief—

स्थिरलग्ने स्थिरभागे वर्गोत्तमकांशके हृतं द्रव्यम् ।
आत्मीयेनेति वदेच्चररांशौ परजनेन हृतम् ॥५४॥

Sloka 54:—If the Lagna at query is a fixed. Sign, or the Lagna Navamsa is a fixed one, or the latter is a Vargottamansa, the article must have

been stolen by a relative of the querist. If it is a movable Sign, the thief is an outsider.

Notes—The Vargottamamsas are defined thus—"**वर्गोत्तमाश्चरगृहादिषु पूर्वमध्यपर्यन्तगाः शुभफला नवभागसंज्ञाः**" If the Lagna Rasi and the rising Navamsa happen to be the same sign, it is called **वर्गोत्तमनवांश** The same idea is given by **पृथुयशाः** in VI—1.

In the following verses the author discusses the place where the stolen article is kept and the thief's caste, appearance, *etc.*

द्विशरीरे लग्नगते गृहनिकटवासिना च हृतम् ।
स्थिरराशौ तत्स्थं चरराशौ निर्गतं बहिर्भवनात् ॥५५॥
द्विशरीरे गृहबाह्ये भूमिगतं विनिर्दिशेद् द्रव्यम् ।
लग्नस्वामिसमानं जातिं रूपं च तस्करस्य वदेत् ॥५६॥

Notes—vide **पृथुयशाः** VI—2.

"**आदिमध्यावसानेषु द्रेक्काणेषु विलग्नतः ।**
द्वारदेशे तथा मध्ये गृहान्ते च वदेद्धनम् ॥"

"If the first decanate of the Lagna is rising, the missing article is at the gate of the house; if it is the second decanate, it is inside the house; and if it is the last one, it is in the back yard of the house."

In the following verses, the author discusses the question of recovery of the stolen articles—

पूर्णशरीरश्चन्द्रो लग्नोपगतः शुभग्रहो वा स्यात् ।
सौम्यावलोकितं वा भवनं शीर्षोदये लग्ने ॥५७॥
लाभगतैर्वा सौम्यैराश्चेव धनस्य विनिर्दिशेल्लब्धिम् ।
लग्नाद्द्वितीयभवने तृतीयके वा शुभग्रहैर्युक्ते ॥५८॥
प्रष्टा लभते वित्तं सौम्यैर्बन्धुस्तषष्ठदशमगतैः ।
केन्द्रस्थैर्दिग्वाच्या ग्रहैर्विलग्नादसम्भवे वाऽत्र ॥५९॥

Sloka 57–59:—If the full Moon or a benefic be posited in the Ascendant, or if the Lagna be aspected by benefics when it is a Sirshodaya sign (Gemini, Virgo, Libra, Leo, Scorpio or Aquarius), or if benefics be in the 11th house from the Lagna, the querist would get back the missing or stolen article very soon. If the 2nd, 3rd, 4th, 6th, 7th and 10th houses are occupied by benefics, the same effect will follow. The direction should be determined through the planets posited in the Kendras. If there be no planets in any Kendra, then it should be determined through the Lagna itself.

Notes—cf. षट्पञ्चाशिका VI 3 to 5.

"पूर्णः शशी लग्नगतः शुभो वा शीर्षोदये सौम्यनिरीक्षितश्च ।
नष्टस्य लाभं कुरुते तदाशु लाभोपयातो बलवाञ्छुभश्च ॥

दिग्वाच्या केन्द्रगतैरसम्भवे वा वदेद्विलग्नर्क्षात् ।
मध्याच्चयुतैर्विलग्नान्नवांशकैर्योजना वाच्या ॥

"The distance traversed by the article will be as many Yojanas as the rising Navamsa is removed from the 1st or middle Navamsa of the Lagna.

"अंशकाज्ज्ञायते द्रव्यं द्रेष्काणैस्तस्कराः स्मृताः ।
राशिभ्यः कालदिग्देशा वयोजातिश्च लग्नपात् ॥"

The object is determined from the rising Navamsa, the thieves from the decanate that is rising, the time of theft, the direction and the place from the Lagna Rasi, and the age and caste of the thief from the lord of the Ascendant." Jupiter and Venus are Brahmins, the Sun and Mars Kshatriyas, the Moon a Vaisya, Mercury a Sudra and Saturn a Chandala. But according to **वराहमिहिर**, Mercury too is a Vaisya.

The lords of the eight quarters beginning with the East are (1) the Sun, (2) Venus, (3) Mars, (4) Rahu, (5) Saturn, (6) the Moon, (7) Mercury and (8) Jupiter. The quarters assigned to Mesha and other signs are in order East, South, West and North repeated thrice. The age of the planets is given by **वैद्यनाथ** in **जा-पा**-II 14—"Mars is a child, Mercury a boy, Jupiter a man of thirty years, Venus of 16 years, the Sun of 50 years, the Moon an old person of 70 years and Saturn, Rahu and Ketu are very old being 100 years of age. *Vide* the following verses for determining the direction—

"प्रश्नलग्नात्सप्तमेशः दिशो यस्यास्त्वधीशिता ।
अथवा दशमाधीशो यस्यां दिशि च वर्तते ।
तस्यां दिशि स्थितं द्रव्यं वदेज्ज्यौतिषिकोत्तमः ॥

"A wise astrologer should state that the missing article is in that direction which is presided over by the lord of the 7th house or in that direction in which the lord of the 10th house is posited.

अरूढलग्नं गुरुणा भृगुणापि न वीक्षितम् ।
यदि पापैर्युतं दृष्टं तद्द्रव्यं नैव लभ्यते ॥

If the Ascendant at query is not aspected by Jupiter or Venus and if it is conjoined with or aspected by malefics, the article cannot be recovered.

राहुर्वा रविसूनुर्वा रविर्वा भूमिजोऽपि वा ।
लग्नत्रिपञ्चसप्तस्थो नष्टद्रव्यं च सिध्यति ॥"

"If Rahu, Saturn, the Sun or Mars occupies the Lagna, the 3rd, 5th or 7th house, the lost article may be recovered."

Vide the **प्रश्नचिन्तामणि**—

लग्नेतमो रविश्छिद्रे तदा द्रव्यं न लभ्यते ॥
लग्नेश्वरे द्यूनगते विलग्ने जायेश्वरे नष्टधनस्य लाभः ।
सूर्ये विलग्नेऽस्तमिते शशाङ्के न लभ्यते च द्रविणं विनष्टम् ॥"

"If Rahu occupies the Lagna, and the Sun the 8th house, the article cannot be recovered. If the lord of the Ascendant occupies the 7th house and the lord of the latter the Lagna, the lost article will be restored to the owner. But if the Sun occupies the Lagna and the Moon has set, it will not be regained.

चन्द्रेऽस्तपे चार्ककरप्रविष्टे तल्लभ्यते नष्टधनं सतस्करम् ।
अस्तेश्वरे केन्द्रगतेऽस्ति चौरस्तत्रैव वान्यत्र पुराद्विनिर्गतः ॥

"If the Moon and the lord of the 7th house have entered the beam of the Sun's rays, the thief will be caught along with the stolen article. If the lord of the 7th house occupies a Kendra house, the thief is still in the same place or has just gone out of the town."

The **नीलकण्ठी** in pages 123—124 gives a lot of information which is summarized below :—

"At a query of theft, the Lagna and the Moon represent the owner of the stolen property, the 4th house the place of the article, the 7th the thief, and the 8th the thief's wealth. When the lord of the 7th house is eclipsed or about to be eclipsed, the thief will be caught. If the Lagna is aspected both by the Sun and the Moon. the thief belongs to the querist's own house. If only one of the two aspects it, he is a neighbour. If the lord of the Lagna is posited in it (Lagna), and is conjoined with the lord of the 7th house, the thief is in the house itself. If the lord of the 7th house is in the 3rd or 12th house, the thief is his own servant. If the lord of the 7th house is in his exaltation or own house, the thief is a notorious robber. The planet that occupies the Lagna, 7th or 10th house identical with his exaltation or own house, determines the accomplice of the thief. If the above places are the debilitation signs of the Sun, Moon, Venus, Saturn, Jupiter, Mars and Mercury that occupy them, the thieves are respectively the querist's own father, mother, wife, son, a leading member of the family, son or brother, and friend or relative.

Venus is young, Mercury a child, Jupiter middle-aged, Mars a youth, Saturn an old man and the Sun an extremely old man. To determine the sex of the thief, proceed thus—If the lord of the 7th house is a female planet or is posited in a female sign, or is aspected by female planets, the thief is a woman; otherwise a man. The place of the lost article is determined thus: If the lord of the 4th house is Saturn who occupies it, the place is dirty; if it is the Moon, water; if Jupiter, temple or garden; if Mars, near fire (kitchen *etc.*); if the Sun, near the seat of the master of the house; if Venus, near the bedstead; and if Mercury, near the reading room, treasury or dining room.

In the following verses the author points out the method of finding out the time of conception, recovery of stolen property *etc.*—

उदयोपगतो राशिस्तल्लिप्तीकृत्य लिप्तिका गुणयेत् ।
छायाङ्गुलैः पृथक्स्था हृत्वा मुनिभिस्तथा शेषः ॥६०॥
ग्रहगुणकारो ज्ञेयो दैवविदा पञ्च विंशतिः सैका ।
मनवो गोऽष्टौ त्रितयं भवाश्च सूर्यादितो ज्ञेयाः ॥६१॥
गुणयित्वैवं प्राग्वद् शुभस्य शेषे भवेदुदयः ।
कार्यस्याप्तिः प्रष्टुर्वक्तव्या नेतरैर्भवति ॥६२॥
गुणकारैक्याविभक्तः कार्यः सूर्यादिगुणकसंशुद्धः ।
यस्य न शुध्यति वर्गो ज्ञेयस्तद्वर्गगः कालः ॥६३॥

आरादिवाकरशेषे दिवसाः पक्षाश्च भृगुशशिनोः ।
गुर्ववशेषे मासा ऋतवः सौम्ये शनैश्चरेऽब्दाः स्युः ॥६४॥
आधानेऽर्थप्राप्तौ गमनागमने पराजये विजये ।
रिपुनाशे वा कालं पृच्छायां निश्चितं ब्रूयात् ॥६५॥

Slokas 60-65 :—Find out the exact position of the Ascendant at the time of query. Leaving out the number denoting the Rasis, convert the degrees *etc.*, into minutes. Measure also the length in Angulas of the shadow of a perpendicular stick whose height above the ground is 12 Angulas, at the time. Now multiply the minutes obtained above by this length of the shadow. Keep this result (a) in two places. Divide one of them by 7. The remainder will denote the number of the planet whose Gunakara, multiplier, is to be taken. Next, multiply the number kept apart (a) by the Gunakara of the said planet. The Gunakaras of the planets beginning with the Sun are respectively 5, 21, 14, 9, 8, 3 and 11. Keep this product (b) in two places and divide one of them by 7. If the remainder denotes a benefic, the astrologer should predict progress and success of the project of the querist, but, if it indicates a malefic, the result will be quite otherwise. Then divide the above product

(b) kept apart by the sum of the Gunakaras of all the planets, which is 71. Take only the remainder. Now deduct from this remainder the Gunakaras, one after another, of the planets beginning with the one found above. It will be found in this process that the Gunakara of a particular planet cannot be deducted. The time of success or failure belongs to the Varga (class) of that planet. If the planets are the Sun and Mars, whose Gunakara is too small to be deducted, the period will be a number of *days* equal to the remainder ; if they are Venus and the Moon, it will be one of *fortnights ;* if it is Jupiter, one of *months ;* if Mercury, one of *Ritus* (periods of two months) and if Saturn, one of *years.* At a query regarding conception, acquisition of wealth, going, coming, victory, defeat or destruction of enemies, an astrologer should unequivocally declare the time of its fruition as mentioned above.

Notes—As some calculations are involved in this case, an example may be helpful to the lay reader: Let us take the Lagna of query as 11—16°—8′—34″. Leaving out the number of signs, convert the degrees *etc.*, into minutes. We get then 968′. Let the length of the shadow of the stick be 14 Angulas. Multiply now 968 by 14. The product is 13552. Keep this number in two places. By dividing this number by 7, we get a remainder

of 7. This indicates the 7th planet *i.e.*, Saturn. The Gunakara of Saturn is 11. Now by multiplying the number 13552 by this Gunakara, we get 149072. Keep this product again in two places and divide one of them by 7. We get a remainder of 7. This again indicates Saturn. So we have to declare that the work undertaken will be destroyed. Now divide the number 149072 kept apart by the sum-total of the Gunakaras of all the planets *viz.*,71. We get then a remainder of 43. From this go on deducting the Gunakaras of planets beginning with Saturn: 43—11=32. 32—5 (Sun's G.) =27. 27—21 (Moon's G.)=6. This is too small to allow the deduction of 14 (Mars' G.) from it. Hence it is Mars that determines the time-limit. As only days belong to the Varga of Mars, we have to take it as 6 days. That is, in six days the undertaking will be spoiled.

In the following verses the author explains a method of finding out the Lagna at night and also when many questions are put almost simultaneously.

अकचटतपयशवर्गा रविकुजसितसौम्यजीवसौराणाम् ।
चन्द्रस्य च निर्दिष्टाः प्रश्ने प्रथमोद्भवैर्वर्णैः ॥६६॥

ज्ञात्वा तस्माल्लग्नं प्राज्ञः शुभाशुभं वदेत्प्रष्टुः ।
वर्गादिमध्यमान्त्यैर्वर्णैः प्रश्नोद्भवैर्विषमम् ॥६७॥

रात्रौ लग्नं प्रवदेच्छेषैर्युग्मं कुजज्ञजीवानाम् ।
सितरविजयोश्च नैवं रविशाशिनोरेकराशित्वात् ॥६८॥

तस्मात्प्राग्वत्प्रवदेत्पृच्छासमये शुभाशुभं सर्वम् ।
कालस्य च विज्ञानं ह्येतच्चिन्त्यं बहुप्रश्ने ॥६९॥

Slokas 66-69:—The seven Vargas or classes beginning with 1) अ, 2) क, 3) च, 4) ट, 5) त, 6) प and 7) य and श have been allotted to the Sun, Mars, Venus, Mercury, Jupiter, Saturn and the Moon respectively. At a query, an intelligent astrologer should find out the Ascendant at night from the first syllable of the words uttered by the querist and then adjudge the good or bad effects therefrom. The Lagna should be determined as the odd sign, when the first syllable uttered by the querist happens to be the initial, central or the final syllable of the classes belonging to Mars, Mercury, Jupiter, Venus and Saturn ; and as the even sign, when the first syllable is the 2nd or 4th of these classes. For each of the above five planets has one odd and one even sign belonging to him. So if the syllable is odd, take the odd sign belonging to that planet, otherwise even. But this will not hold good in the case of the Sun and the Moon who possess only one Rasi each. Hence there is no choice in their case. Therefore one should proceed to predict the good or bad effects as before direct from the Lagna obtained. This is the

method to be adopted for determining the Lagnas when there are many queries put at the same time.

Notes—*Vide* the **पक्षसप्तति** also:—

"काद्यास्तु वर्गाः कुजशुक्रसौम्यजीवर्कजानां क्रमशः प्रदिष्टाः।
रवेरकारात्क्रमशः स्वराः स्युर्वर्णाष्टकं यादिकशीतरश्मेः "

The same idea is given in the **अक्षरकोश** of **यवनेश्वर**. The success or failure can be immediately predicted, if the querist touches some limb of his at the time. The **बृहत्संहिता** in LI 8 to 10 gives lists of masculine, feminine and neutral names of limbs. If the querist touches a limb of the first group, immediate success should be predicted; if a limb of the second group, it is delayed; and in the last group, it is improbable. Even in the case of the limbs of the first two groups, if they are injured, cut or weak, success cannot be achieved.

The **नीलकण्ठी** treats of many other interesting queries such as those pertaining to 1) hunting, queries such a those pertaining to (1) hunting, (2) selling or buying, (3) growth of crops, (4) shipping and (5) effects in a particular year. I shall briefly summarise here their salient points without quoting the stanzas, for the benefit of the readers:-

(1) "If both Mars and Mercury are powerful at the time, the hunting will be very successful; otherwise not. When strong planets (watery?) are posited in watery signs, the hunting relates to water-animals; and when they (dry) are in dry or mountain-

ous signs, it is a mountain or forest. If the lords of the Lagna and the 7th house are without strength and are posited in Kendras, the hunting will involve the party in a good deal of suffering. If they are strong, it will be very pleasant. (2) The lord of the Lagna represents the purchaser and that of the 11th house the seller. It the Lagna is powerful, the querist stands to gain by making the intended purchase. If the 11th house is strong, the querist will gain by the intended sale." (3) Note which of the Kendras is occupied by a benefic. In that direction indicated by the Rasi crops will flourish, whereas in the direction in which Saturn is posited and is also aspected by or conjoined with other malefics, complete failure of crops will result. The direction in which the Sun is posited will have the crops destroyed by royal command. Similarly, in the direction occupied by Mars, the crops will be spoiled by fire." (4) If there be (strong) benefics in the Kendras-and malefics devoid of strength in other places, the ship would give happiness, success and wealth. When the lord of the Lagna and the lord of the house occupied by the former are both retrograde and are aspected by benefics, the ship will return home safe; and if they are aspected by malefics it will do so without cargo. When there are strong benefics in the 8th house, the ship will lead to profits and happiness. If the lord of the 8th house should aspect with a malefic eye the lord of the Lagna, the Moon or the lord of the sign occupied by the Moon, the master of the ship would meet

with his end along with his vessel. If the lords of the Lagna and the 8th house do not aspect their own houses, the vessel will surely sink. If these two lords are in the 7th house, only the cargo will be lost in water. If the lords of the Lagna and the sign occupied by the Moon aspect each other with a malefic eye, there will be a fight among the crew or passengers of the ship." 5) "Find out the Lagna at the time of the Sun's entry into sign Aries. Note also by how-many signs this Lagna is removed from the Lagna at birth of the querist. If the new Lagna is associated with benefics, the prosperity of the Bhava indicated by the number is assured during the year. If it is associated with malefics, the result will be otherwise."

"With regard to agriculture, the Lagna represents the husbandman, the 4th house his lands, the 7th house cultivation and the 10th house the crops or plants. If the Lagna is occupied by malefics, the former will have trouble from thieves. If the malefic is not retrograde nor has accelerated motion, the thief will benefit by the cultivation. But if the Lagna is occupied by benefics, the former will receive full benefits from his lands. If the 4th house is occupied by malefics, he will leave the fields and go elsewhere. If the 7th house is occupied by benefics, the cultivation will be easy, otherwise not. If the 10th house is occupied by its lord or by benefics, or at least aspected by benefics, the crops or plants in the fields will be in a flourishing condition."

"With regard to the query of a landlord, the

Lagna is the querist (landlord), the 7th house the tenant, the 10th the rental, and the 4th house the termination of tenancy. If both the Lagna and its lord are associated with benefics, the result will be very good for the landlord. If the 7th house is occupied by malefics, he will be troubled by his tenant. When the 10th house is occupied by malefics, he will not receive any appreciable rent. Similarly if the 4th house is associated with malefics, he will not have peace at the time of the expiry of tenancy."

Now the author concludes his work.

भट्टोत्पलेन शिष्यानुकम्पयालोक्य सर्वशास्त्राणि ।
आर्यासप्तत्येदं प्रश्नज्ञानं समासतो रचितम् ॥७०॥

Sloka 70:—This Science of queries has been composed (written) succinctly in seventy verses in the Arya metre by Bhattopla after looking into all the works on this subject, out of compassion for his disciples.

E N D

ERRATA

Page	Line	For	Read
,,	27	विलासनी	विलासिनी
,,	28	विदित	विजित
5	6	diseaes	diseases
,,	9	varfous	various
6	8	प्रष्टामणि	प्रष्टा मणि
,,	,,	तरू	तरु
,,	25	प्रष्टुर्नवा	प्रष्टुन वा
8	7	रस्मि	रश्मि
,,	13	a strologer	astrologer
10	22	स्याद्धनि	स्याद्धानि
11	13	प्रनजि	प्रव्रजि
,,	14	scorched	scorched,
12	9	facing	facing or standing in
,,	21	गुरू	गुरु
14	12	रस्त्र	रश्र
15	12	पष्ट	पष्ठ
16	3	benefical	beneficial
17	3	प्रव	प्रुव
,,	5	Hoar	Hora
,,	26	Younge	Younger
18	22	ध्ववष	ध्ववैष
23	11-12	If it····right.	delete
24	16	Ascendan	Ascendant
24	19	landst	lands
26	29	जा–पा VA	जा–पा VII

Page	Line	For	Read
27	8	प्रष्ट	प्रष्ठु
,,	23	कुयुः	कुर्युः
28	16	संयों	संयो
30	18	क्रर	क्रूरयु
,,	20	Cosidered	Considered
33	27	attacked	attacked,
33	27	it	he
35	10	लाभेपु	लाभेषु
36	11	future	future.
,,	12	ex essesex	expresses
38	15	स्त्रि ण	स्त्रिकोण
,,	16	भि ि क्ष्य	भिर्वीक्ष्य
39	21	of sign	of the sign
44	19	with not	will not
45	11	रिपैः	रिपोः
46	5	Slokas	Sloka
41	15	mumber	number
51	24	णेया	णे या
52	1	केयः	केयैः
,,	13	ransome	ransom
..	29	house,	house.
53	24	वादिनो मरणं	वादिनोर्मरणं ?
,,	26-27	the speaker...opporent	the disputants will kill each other ?
56	2	भैष	मेष

Page	Line	For	Read
56	10	fhere	there
,,	11	निदोषा	निर्दोषा
63	6	दोषैवा	दोषैव
70	3	के द्र	केन्द्र
,,	8	is	delete
71	25	jorntly	jointly
72	17	anthor	author
74	6	wtll	will
74	10	sstong	strong
80	8	आर्द्रं	आर्द्र
81	1	(cause	(cause),
84	2	मूल	मूलं
85	10	नष्टादा	नष्टादौ
,,	16	pertainig	pertaining
89	24	in the	in this
20	9	them	then
,,	24	argottamansa	Vargottamamsa
92	4	लग्ना	लग्न
,,	7	Sloka	Slokas
,,	22	लाभ	लाभं
94	16	लग्नेत	लग्नेत
95	15	Moon	Moon,
96	20	पञ्च विंश	पञ्चविंश
100	25	ore	fore
101	19	queires...hunting,	delete
,,	21	I shall	we shall
103	24	former	farmer

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